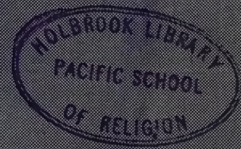


THE DIVINE LIFE

BIRTHDAY SOUVENIR
NUMBER



Issued in Commemoration
of the Seventy-second Birthday of
Sri Swami Sivananda

SEPTEMBER-OCTOBER

Vol. XX Nos. 9-10

NAVARATRI CELEBRATIONS

The annual Navaratri festival, or the nine-day worship of Para Shakti in her three aspects, namely, Durga, Lakshmi and Saraswati, will be held at Sivanandanagar, Rishikesh, from 13th to 21st October. There will be special worship, with Archana and Havana, Durga Saplasati Parayana, Japa, special prayers and Devi Kirtan, on all the nine days. All devotees are cordially invited to participate in the celebrations, after having informed us of their arrival here. Those who are unable to personally offer Puja may write to the Manager of the Viswanath Mandir, Sivanandanagar, with names and particulars of worship to be offered on their behalf on any of the nine days or on all the nine days. Voluntary contributions for Durga Puja celebrations at Sivanandanagar will be thankfully accepted by :

The Secretary, Divine Life Society, P.O. Sivanandanagar, Rishikesh, U.P.

RELIGIOUS CALENDAR

(Sivanandanagar : 16th September to 15th November 1958)

Sept.	17	Ganesha Chaturthi
	23	Ekadasi
	25	Pradosha Puja
	27	Purnima ; Appayya Dikshita
		Jayanti
Oct.	9	Ekadasi
	10	Pradosha Puja
	12	Mahalaya Amavasya ; All-Souls Day
	13	Navaratri Puja Begins
	18	Saraswati Avahana
	21	Navaratri Puja Ends
	22	Vijayadashami
	23	Ekadasi
	24	Pradosha Puja
	26/27	Purnima
Nov.	1	All-Saints Day
	2	All-Souls Day (According to Christian Custom)
	7	Ekadasi
	8	Pradosha Puja
	10/11	Dipavali ; Lakshmi Puja ; Amavasya ; All-Souls Day (According to Ashram's Monthly Observance)

3

1st September 1958

Sri Sivananda Neelakanta
Calcutta

The alpha and the omega of
divine life is truthfulness. The
necessary condition on the
spiritual path is righteousness.
Divine grace comes to man
according to his righteousness.
• He who receives abundance of
grace and of the gift of
righteousness will live in the
eternal. To attain deep realization
is the greatest fulfillment and
gift leading to eternal bliss.
May you attain deep realization
Sivananda
now and here

SADHANA

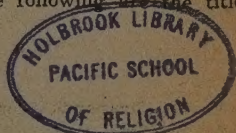
The Yoga-Vedanta Forest Academy is very happy to offer to the public the most outstanding work on practical spiritual life it has so far published, the latest *magnum opus* of Sri Swami Sivanandaji Maharaj, dealing on all the possible aspects and the methodology of Sadhana, which is equally useful to the layman, the neophyte, the advanced student, the busy householder, as well as the retired, leisurly individual.

The Volume has been divided into 23 chapters, preceded by elaborate introductory notes, and followed by three "addenda"—all compressed within about 550 pages of crown-quarto (or double book) size. The supplementary part of the volume presents a "Review of Sivananda Literature," which has been divided into four sections, covering 38 pages. The following are the titles of the Chapters:—

- I. Foundation of Sadhana (which has 14 subdivisions)
- II. Significant Process in Sadhana (9)
- III. Types of Sadhana (14)
- IV. Sadhana in the "Prasthanas-Trayee" (*Gita, Upanishads, and Brahmasutras*)
- V. Sadhana in the Epics and the Puranas (5)
- VI. Sadhana in the Various Ways of Life, and the Philosophy of *Yogavasishttha* (6)
- VII. Sadhana in Sivananda Sutras (8)
- VIII. *Sarva-Sadhana-Sangraha* (17)
- IX. Importance of Sadhana (9)
- X. Sadhana for Conquest of Lower Nature (11)
- XI. Sadhanas for Various Siddhis (12)
- XII. Obstacles to Progress in Sadhana (5)
- XIII. Karma Yoga Sadhana (3)
- XIV. Bhakti Yoga Sadhana (9)
- XV. Yoga Sadhana (13)
- XVI. Vedantic Sadhana (8)
- XVII. Results of Sadhanas in Various Yogas (13)
- XVIII. Courses of Practical Sadhana (20)
- XIX. Questions and Answers on Sadhana (16)
- XX. Intimate Advice to Aspirants (16)
- XXI. Inspiring Swadhyaya for Aspirants (65)
- XXII. Songs of Sadhana (9)
- XXIII. Some Experiences of Aspirants (5)

It is needless to say that practically any mode of Sadhana finds a place in this unique Volume, for which Sri Swami Sivanandaji Maharaj has taken elaborate care, so that all types of individuals may derive the maximum possible benefit. Written in a lucid, simple and precise manner, *Sadhana* is not only a library edition but an indispensable personal companion for every spiritual aspirant.

Printed on superior paper, card-board bound, total number of pages 602 crown-quarto, the Volume is priced at Rs. 15/- per copy (forwarding charges extra), and is available from the Manager, Sivananda Publication League, P.O. Sivanandanagar, Rishikesh, U.P. Only a limited number of copies are available. Please order your copy at once!



THE DIVINE LIFE

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President of the Divine Life
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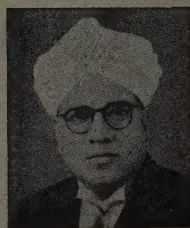
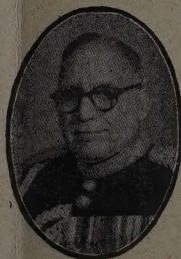
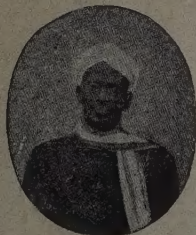
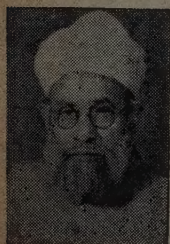
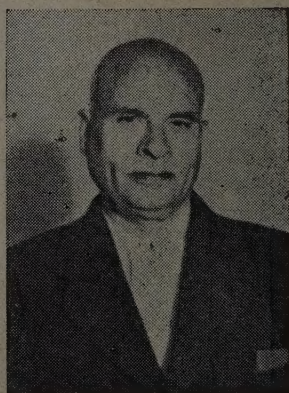
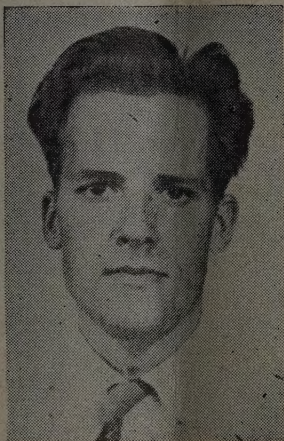
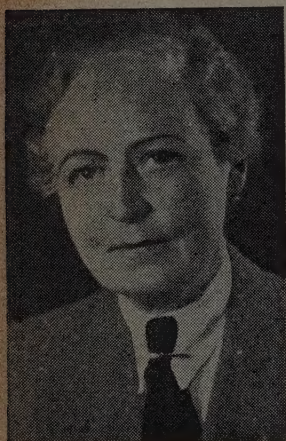
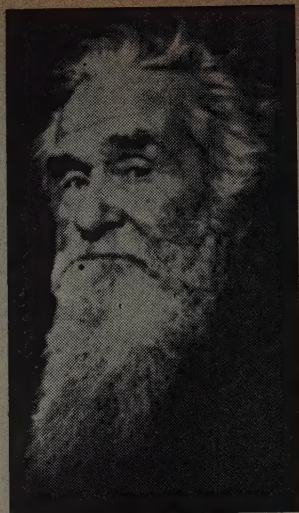
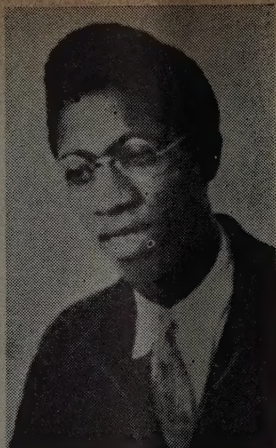
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SOME OF THE CONTRIBUTORS



Left to right, top row: Sri V.S. Krishnaswamy, E.P.M. Wooh, Nikolai Scheierman; second row: Addy Ulenberg, Franz von Poncet, Hansraj Chadha; third row: Mirza Ahmed Ali, K.S. Ramaswami Sastri, Major-General A.N. Sharma, and K.R.R. Sastri.



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Volume Twenty
Number Nine

SIVANANDA'S SEVENTY-SECOND
BIRTHDAY SOUVENIR NUMBER

September
1958

SRI SIVANANDA STOTRAM

(Sri Swami Bhagavananda)

॥ श्री शिवानन्दस्तोत्रम् ॥

अचिन्त्यशक्तिसम्पन्न ब्रह्मविष्णुशिवात्मक ।

अखण्डज्ञाननिलय सायुज्यं देहि मे शिव ॥१॥

Grant me thou, O Siva, final emancipation, thou who art identical with Brahma, Vishnu, and Siva, thou who art possessed of inconceivable power and who art the repository of Absolute Knowledge.

अप्पय्यकुलमार्ताण्ड अपराजितवैभव ।

अशेषजीवसंसेव्य सायुज्यं देहि मे शिव ॥२॥

Grant me thou final liberation, O Siva, thou who art the Sun of Appayya's family, who art unequalled in glory and worthy of adoration by the entire humanity.

आनन्दाख्यकुटीरस्थ आखण्डलनिषेवित ।

आदिमध्यान्तरहित सायुज्यं देहि मे शिव ॥३॥

Grant me final liberation, O Siva, thou who hast made Ananda Kutir as thy abode and art without the beginning, middle or the end and is worshipped (even) by Indra.

इष्टार्थायिन् सर्वज्ञ इन्दुखण्डशिरोमणे ।

इच्छामात्रजगत्सृष्टः सायुज्यं देहि मे शिव ॥४॥

Grant me thou final liberation, O Siva, thou who art the granter of boons omniscient, thou whose head is adorned by the crest and who hast created the universe out of mere thought (Sankalpa).

ईषत्स्मितमुखोल्लास ईशित्वायष्टसिद्धिद ।

ईशान सर्वदेवेश सायुज्यं देहि मे शिव ॥५॥

Grant me thou absolute liberation, O Siva

thou who art the ruler of all and the Lord of all celestials, who art the bestower of the eight occult powers, thou on whose face dances an eternal smile.

ओंकाररूप विश्वेश ओंकारप्रतिपादित ।

ओंकारध्वनिसंतुष्ट सायुज्यं देहि मे शिव ॥६॥

Grant me thou absolute freedom, O Siva, thou who art the Sovereign of the universe, who art of the form of Omkara, pleased with the sound of Omkara, and thou whose nature is expounded by Omkara.

कञ्जनेत्रारुणापाङ्ग कलिकल्मषभञ्जन ।

कमलाननकारुण्य सायुज्यं देहि मे शिव ॥७॥

Grant me thou absolute liberation, O Siva, thou who art compassionate, thou who hast lotus-like face and sparkling eyes whose ends are (slightly) red, thou who art the destroyer of the sins of the iron age.

शिवानन्दमहादेव शिष्यकोटिसमन्वित ।

शिष्टप्रिय महाशान्त सायुज्यं देहि मे शिव ॥८॥

Grant me thou final emancipation, O Siva, thou who art ever supremely serene and dear to the innumerable devotees who ever surround thee, thou who art the embodiment of auspiciousness and bliss and art known as the great God.

दासभागवतानन्दकृतं स्तोत्रार्चकं शुभं ।

स्वीकृत्येदं शिवानन्द परमानुग्रहं कुरु ॥९॥

Accepting these eight verses composed in your praise by Bhagavananda, thy servant, bless him, my Lord.

SRI SIVA STAVA

(Prof. M. Ramakrishna Bhatt, M.A., Vidya-Bhaskara, Delhi)

अचलगुणरिद्धो देशसञ्चारशीलं
प्रचिन्तनियमयोगोत्सादितज्ञानमूलम् ।
सुचरितबुधशिष्योत्सृष्टसद्भक्तिमालं
वचनगतिविवरं सदगुरुं नौभ्यनीलम् ॥१॥

I bow to the Ideal Master, the stainless, who is wont to ramble about the holy regions of the king of mountains, who has destroyed nescience, root and branch, through his Yoga and austerities, who has received the garland of true devotion from his disciples and wise men, and who is beyond description.

आनन्दधाम्नि सदये सदयेशगुते
ह्यानाकचारिसुयशोऽम्बरकान्तिदीप्ते ।
आनन्दमाशुकरुणं शरणागताते
स्वानन्दसिन्धुशिवमस्मि नतः स्वतुते ॥२॥

I bow to Siva, the ocean of spiritual Bliss, who is of quick compassion and who is enthroned in the "Abode of Bliss," which has a glorious future, which is protected by the gracious Lord, which is irradiated by the splendour of the garment of fame that reaches Heaven, which is hospitable to the needy and which conduces to self-contentment.

इच्छाबलेन परमात्मसमीकृतेन
व्युच्छिन्नशिष्यद्वयज्वरमार्यगुह्यम् ।
सच्छास्त्रदेशिकमनन्यवचोऽमृतौघैः
पृच्छातृषं भुवि गुरुं शमयन्तमीडे ॥३॥

I eulogize the Master, who is on the side of the virtuous, who dispels the mental fever of disciples by the sheer force of will that is rendered similar to the Lord's, who teaches the noble branches of learning and who quenches the thirst of doubts on earth with the streams of his unique 'speech-nectar.'

ईशस्वरूपमसुसन्निभमेन चिन्ताऽऽ-
काशे विकाशितरुणारुणमाश्रितानाम् ।
अशालताश्च फलिनी रचयन्तमात्मो-
द्देशे नमो गुरुवरं भुवि सार्वभौमम् ॥४॥

We salute the great World-Teacher who is the visible Lord Siva, who is the blazing Sun in

the firmament of the heart, on account of breath-control, who makes the ambition-creepers of his followers smile with fruits and who is the Monarch in the realm of the Spirit.

उत्थाय नित्यमुदितप्रणवप्रणदां
मृत्युञ्जयार्चननदीष्णमपेतपापम् ।
सत्यप्रियं श्रुतिशिरोऽर्थचयं निबन्धैः
क्षित्यां जनाय ददतं सुनिमानतोऽस्मि ॥५॥

I bow to the Sage, who on getting up everyday, intones aloud the Omkara, who is an expert in propitiating the Lord Mrityunjaya, who is free from sins, who is wedded to truth and who disseminates the knowledge of Vedanta through his books among the peoples of the world.

ऊर्जस्वलाङ्गमुपगङ्गमनङ्गपीडा-
वर्जं सवाद्यशुभगानमुपादानम् ।
दुर्जातबन्धुमतिथीन्यरिभावयन्तं
पर्जन्यकल्पमुषिपुङ्गवमानतोऽस्मि ॥६॥

I bow to the illustrious Sage who is endowed with a strong physique, who is free from the torment of cupid, who sings to the accompaniment of instruments sitting on the bank of the Ganges, who is a friend in distress and who entertains guests like the cloud.

ऋद्धौजसं जलजषण्डविहारिहंसं
सिद्धर्षिमुख्यमवनीजनसङ्ग्रहोत्कम् ।
सद्धर्मकल्पतरुषोषकमेतमाप-
द्राद्धौं व्रजामि शरणं परकर्णधारम् ॥७॥

I take refuge in the great and perfect Sage whose spiritual effulgence is fully developed, who is the swan sporting in the cluster of lotuses (mystic-centres), who is intent on bringing solace to the world, who tends the celestial Tree of Dharma and who is the helmsman *par excellence* in the ocean of misery.

एनोबनावलिदवीकृतानामधेयं
नूनं जगज्जनमनोरथवृत्तरूपम् ।
दीनानुक्लिप्तद्वयं बुधवृन्दवन्यं
मौनप्रणाशितरिपुं तमजय्यमीडे ॥८॥

I salute the Invincible one whose name acts as the fire for the jungle of sins, whose unique life is the ideal of the world, whose heart is compassionate to the destitute, who is worshipped by the learned and who has killed the (internal) foes through silence.

ऐश्वर्यवर्जितमपीह शिवस्वरूपं
विश्वेश्वरानुचरचारविचारचुञ्चुम् ।
शश्वत्प्रसन्नवदनाम्बुजमात्मनिष्ठं
पार्श्वस्थसिद्धिमहमस्मि गुरुं नतस्तम् ॥६॥

I bow to the Master, who, though devoid of the nature of Isvara (wealth), is yet of the form of Siva, whose holy thoughts closely follow the Lord of the universe, whose lotus-face is ever gracious, who is fixed in the Self and who has occult powers at his beck and call.

ओङ्कारगङ्गाहरिं पुरुषोत्तमं स-
त्पङ्कट्वाहन्मुखादुगशालिनं तम् ।
अङ्गे विकासिकरपङ्कजमात्तयोगं
शङ्काविहीनमकलङ्कृतपोऽन्धिमीडे ॥१०॥

I praise the stainless Sage who is the lion in the cave of Omkara, who is Lord Narayana (best of men), who is Vishnu (lotus-eyed) but who has only two long arms, who, during Samadhi, places his open hands on the lap and who has no doubts.

श्रौदार्यैर्यशमशक्तियुतं विमुक्तं

SRI SAT GURU NAVA MANI MALA

(Jnana-Bhaskara Pandit S. Gopala Sastri, Trivandrum)

लोकान् ज्ञानविवर्जितान् कलिमलौघापास्तशक्तीन् वृथा-
कालक्षेपपरान् भवार्तिविशानुद्धतुकामः स्वयम् ।
सर्वज्ञः कर्णानिधिः पशुपतिः क्लृप्तावतारो भुवि
प्रख्याते हिमभूधरे परशिवानन्दात्मना भ्राजते ॥१॥

Amidst the far-famed Himalayas, there shines our Satguru Sivananda, the incarnation of Siva Himself, intent on saving mankind which has fallen due to the evil force of Kaliyuga, is frittering away life without wisdom and is rendered powerless by the tribulations of the earthly existence.

भक्तानां बहुपुण्यकर्मपरिणामेनाऽवतीर्थो महान्

भेदावबोधवृजिनाद् भिषजं भवार्तेः
वेदान्ततत्त्वसरूपानुसर्गवर्ग-

च्छेदोन्मदं परमकारुणिकं प्रयौमि ॥११॥

I eulogize the compassionate one who is endowed with generosity, fortitude, tranquillity and power, who is free from the sin of considerations of duality, who is the physician for the ills of worldly life and who has the exultation of breaking the pride of celestials on account of drinking the juice of Vedantic truths.

शिवावतारस्य महोत्सवं समे, नवग्रहर्षेण बुधा वितन्वते
भुवीह भक्त्या स्वगुरो चिराय, तत्पवित्र सान्निध्यं
कटाक्षलिप्सया ॥१२॥

The wise all over the world are now celebrating the great festival of the incarnation of Siva with devotion to the Master and fresh jubilation with a view to enjoying for a long time His holy presence and side-long glances.

जीयाच्चिरं सद्गुरुसर्वभौमो

हाध्यात्मसाम्राज्यपदेऽभिषिक्तः ।

शिष्यप्रकृत्याहितसकृतिः सन्

पायादपायाच्च जगत्समस्तम् ॥२३॥ (ॐ तस्तत्)

May the illustrious Master-Emperor, crowned as the head of the Spiritual Empire, flourish long being honoured by His ministers, viz., disciples, and protect the entire world from calamity !

ज्ञानालोकनिरस्तमोहतिमिरो, लोकस्य जाड्यं हरन् ।
धर्मध्वन्यमले धियस्सकरुणं, यश्चोदयत्यङ्गसा
सोऽयं सद्गुरुभास्करो विलसति द्वासप्ततौ वत्सरे ॥२॥

This great luminary, having manifest himself as a result of the numerous meritorious deeds of devotees, dispels the darkness of the delusion of the people by the brilliant light of knowledge, removes their sluggishness, and leads them on the path of righteousness, out of compassion. This sun of knowledge (Satguru) is shining today on his 72nd Birthday.

रोगान् कायिकमानसान् पदजुषां निष्कासयन्नादरात्

मोहान्धं वृषणीय मानसदृशं यो भासयत्यञ्जसा ।

सोऽयं निर्मलसद्यशोमयराखुडो गुरुद्वमापतः

संसाराम्बुधिनाविको विजयते क्षेमाय लोकस्थ हि ॥३॥

Our Satguru Maharaj, who, indeed, as the captain of our ship (transmigratory life) steers it across the ocean of earthly life, today victoriously ascends the car of unsullied fame (72nd year), healing the mental and bodily afflictions of his devotees, opening their spiritual eye, and moves here (on earth) for the welfare of mankind.

पूर्वस्मिन्वयसि स्वसिद्धकरुणप्रेमादिना प्रेरितः

दीनत्राणममोषधर्ममवधार्यानूनद्विषयः ।

लोकानन्दकवैद्यशास्त्रजलेभः पारीणतामार्जयन्

आर्तान् पालितवान्महास्तु मलयाद्वीपान्तरे वासकृत् ॥४॥

A great repository of numerous divine virtues, this great one dedicated himself, early in life, to the study of medicine, being convinced that the service of the poor and the lowly is the supreme duty of man, and brought relief to the sick in Malaya.

रुग्णानौषधदानतो द्रविणतो निस्स्वांश्च रत्नं मुदा

दृश्यं सर्वमनित्यमेवं गणयन् वैराग्यशक्त्याश्रितः ।

त्यक्त्वा बन्धकमेषणात्रयमहो निष्कृतपाशो गुरुः

धीरो धिक्कृतपङ्क्तिपुर्विजयते लोकस्य भाग्योदयात् ॥५॥

While treating selflessly the sick with medicines and helping them with money, there dawned in him the realization that everything in the universe is perishable; (his) dispassion became intensified. Cutting asunder all ties of family life and subduing the six enemies (lust, anger, etc.) he now shines triumphantly. His presence is a blessing to humanity.

श्रीमद्भारतजीविभाग्यमरुता द्वीपान्तराच्छालितो

व्योम्नाऽतीत्य सुपावनान् जनपदान् योगीशधाराधरः ।

कारुण्यामृतभारनिर्भरवपुर्लोकस्य तापं हरन्

प्रात्येयागतटेऽवतीर्थं सततं शानामृतं वर्षति ॥६॥

Borne by the wind of good fortune of the people of India, this eminent Yogi flew towards India, saw many countries and places on the way, and, like monsoon-bearing cloud, descended on the valleys of the Himalayas, being over-whelmed by

compassion, settling down where he gives the nectar of wisdom to the afflicted.

विद्यापारदशं विवेकदृशं विज्ञानपाथोनिधिं

विद्यादानविचक्षणं विविधशास्त्रेषु प्रसन्नं क्षणम् ।

विज्ञाभिष्टुतवैभवं विमलधीविज्ञाततत्त्वार्थकं

विश्रुत्यातयशस्ततिं परिशिवानन्दं भजे सद्गुरुम् ॥७॥

I worship Satguru Parasivananda, who is a master of learning, a fount of discretion, an ocean of wisdom, who is an adept in all branches of learning, and the revered one of great scholars, whose pure (and sharp) intellect grasps everything and who is rightly famous and truly great.

वेदान्तागमयोगभक्तिपसामेकान्तसद्वायितः

नादब्रह्मविलीनशुद्धद्वयः सर्वं समं भावयन् ।

लोकानुग्रहतत्परश्च वयसां द्वासप्ततिं तीर्णवान्

पूर्णारोग्यशताभिषेकमहागम् भायात्सुखं सद्गुरुः ॥८॥

Our Satguru Maharaj, who is an abode of Vedanta, scriptures, Yoga, Bhakti and Tapas, whose pure heart is merged in Para Brahman, who looks on all as equal, and whose sole wish is to bless the world, has today entered his 72nd Birthday. May this great Mahatma live to celebrate his Satabhishekam (centenary) in sound health and happiness.

दोषाणामपसारणात् तनुमनोरोगार्तिनिर्वापणात्

मोहध्वान्तनिवारणाज्जनततेः सन्मार्गसञ्चारणात् ।

लोकोद्धारणतश्च सर्वजनतावन्द्यो भवान् सद्गुरो ।

दीर्घायुध्यमनामयं च लभतां कुर्वन् जगन्मङ्गलम् ॥९॥

O Satguru Maharaj, may you, who have rightly become the adored of all men through leading them along the path of righteousness and virtue, by curing their physical and mental sickness, by removing their ignorance and by uplifting the world, realize the fulness of ripe age and sound health and do good to the world.

सद्गुरुवनमणिमाला ग्रथितेयं ज्ञानभास्करेणाय ।

जन्मत्वे रथकलिते धार्या कण्ठे समक्तिभरमार्गः ॥१०॥

O respected gentlemen, the garland "Satguru Mani Mala" offered by his devotee, Jnana-Bhaskara, on the eve of His Holiness Satguru's 72nd Birthday is fit to be worn by all true disciples of His Holiness with devotion.

SIVANANDA ASHTAKAM

(Sri R. Rajagopal, M.A., Bangalore)

जगद्गुरुं शिवप्रदं भवान्निपोतसत्तमम्
अनन्तसद्गुणालयं सदात्मचित्प्रभोज्ज्वलम् ।

विशिष्टद्विदायकं कृपाकरं मुदाकरं
हिमाद्रिवासिनं भजे शिवाख्यसद्गुरुं मुदा १॥

I worship the great sage of the Himalayas, "Siva" (Sivananda), the pre-eminent Guru of the world, the bestower of auspiciousness, the rescuer from earthly existence, the abode of virtuous qualities, the brilliant light of the Atma embodied, and an ocean of mercy and joy;

सदेहलोकचिन्तया सुदूरकृष्णमनसान्
शिवोपदेशनिर्भरप्रवाहमग्रहर्षितान् ।
करोति यो निजात्मतत्त्वभासुरान् तमादराद्
हिमाद्रिवासिनं भजे शिवाख्यसद्गुरुं मुदा ॥२॥

Him, who transports, to a world of joy, people who are constantly torn asunder by many a thought of this ephemeral life, and makes them shine with the light of knowledge of the Self;

यथा स्वदेशवासिनां मनोऽतिरञ्जयत्यरं
तथा प्रभावशालिनां च यो विदेशवासिनाम् ।
हितोपदेशवृंहितैः प्रबोधनैः क्रियात्मकैः
हिमाद्रिवासिनं भजे तमादरात् शिवं गुह्यम् ॥३॥

Him, who is the cynosure of all eyes of this country as well as the world outside, endeared by his teachings which are at once universal and imperishable and which prompt them to effective action;

यो ददाति मङ्गलं सतामयाचितः स्वयं
विशेषतः प्रपञ्चवृत्तिरागरञ्जितात्मनाम् ।
यो हि दूरतः स्थितोऽयदूर एव चिन्तनात्
तं भजे हिमाद्रिवासिसद्गुरुं शिवाख्यकम् ॥४॥

Him, who bestows good to the devoted and particularly to those who are immersed in the tinsel-like joys of this world and who, though afar, is yet close at hand to the earnest seeker;

स्फोटनैरगुप्रभावसंभवैर्भयप्रदैः
मोहमग्नचेतसां महाप्रबोधगर्जनम् ।
यद्वचोमृतं दृढीकरोति धैर्यसंस्थितिं
तं भजे हिमाद्रिवासिसद्गुरुं शिवाख्यकम् ॥५॥

Who brings, by his thundrous roar of Vedanta, a great awakening to the deeply distressed minds of the people—the distress caused, of late, by nuclear explosions—and establishes them on the firm pedestal of courage and faith;

लोकशोकनाशनेऽतिबलवद्दीक्षितं
शिष्यतापहारिणं शिवात्मबोधसद्भवतम् ।
ध्यानयोगसंश्रितं क्रियाकृतार्थजीवितं
तं भजे हिमाद्रिवासिसद्गुरुं शिवाख्यकम् ॥६॥

Who has girded up his loins for the destruction of the misery of the world, who has taken a vow of bringing the supreme knowledge to the door of all seekers, who, though immersed in meditation, is ever engaged in actions, uplifting and ennobling the soul;

येन दिव्यजीवनेऽनुनीयते जनव्रजो
भक्तकोटिसंस्तुते भवामयप्रमर्दने ।
स्वात्मदर्शनप्रबन्धराशिना कृतोज्ज्वले
तं भजे हिमाद्रिवासिसद्गुरुं शिवाख्यकम् ॥७॥

Who gently induces the people to take to the life divine, that has attracted a crore of devotees. The Divine Life Society effectively bars the door to the world of death, disease and distress and is illuminated by hundreds of lamps of Swamiji's writings.

यं गुरुं समेत्य दिव्यजीवने कृतादरा
येन नित्यशान्तिसौख्यभागिनः श्रिताः कृताः ।
यस्य वाक्सुधाभरीनिमज्जनातिपाविताः
तं भजे हिमाद्रिवासिसद्गुरुं शिवाख्यकम् ॥८॥

Day by day numerous devotees are pouring into His Divine Life. Innumerable are the people who are benefited by him, have partaken of his joy and peace and are rendered pure by their dip in the holy stream of His speech (message).

शिवानन्दाष्टकं पुण्यं गुरुपादाम्बुजन्मनो : ।
अर्पितं राजगोपालशर्मणा भक्तिसंयुतम् ॥

I (Rajagopal Sharma) offer with devotion this bouquet of eight flowers (verses) at the lotus-feet of my Gurudev (on the auspicious occasion of his 72nd Birthday).

HOMAGE OF THE NATION TO SAINT SIVANANDA

VITAL ROLE IN SPIRITUAL ADVANCEMENT

(Sri S. Fazl Ali, Governor of Assam)

In an age characterized by the growth of material forces of fantastic power, what mankind needs most is the growth, in a corresponding degree, of those qualities of the spirit and soul by which alone civilization can hope to escape the ruinous consequences that can ensue from the inevitable process of its development almost exclusively on the material plane. By propagating the sublime principles of the Vedanta and by enjoining self-discipline through the practice of Yoga, the Divine Life Society under the inspiration and guidance of its venerable and illustrious founder, His Holiness Sri Swami Sivanandaji, is performing a vital role in competing material development by spiritual advancement. On the occasion of the celebration of Sivanandaji's 72nd birthday, while conveying my respectful felicitations to him, I wish him a long life and fullest realization of the noble objects and purposes towards which he has dedicated a life of exemplary devotion and sacrifice.

BENEFICENT ACTIVITIES AND PRECIOUS TEACHINGS

(Sri Y.N. Sukthankar, Governor of Orissa)

Such a publication (*Birthday Souvenir* of Swami Sivananda) serves a two-fold purpose: firstly, it gives an opportunity of expressing, howsoever inadequately, our gratitude to Swamiji for all the beneficent activities he is ceaselessly performing. Secondly, it enables us to take stock of our own lives and to realize where, and to what extent, we are failing in incorporating into our own lives his precious teachings. In these days, when peace might be endangered any day by the outbreak of war, in which nuclear war-weapons will be employed, Swamiji's clarion call to the whole world to recover its lost spiritual tradition is of the greatest importance, because only by attending to that call, the world would save itself from ruin. May that clarion call keep on ringing for years to come!

GREAT SERVICE TO THE WORLD

(Sri H.V. Pataskar, Governor of Madhya Pradesh)

The Divine Life Society of Swami Sivananda is doing a great service not only to this country but the whole world by reviving interest in the spiritual values. Today the world is facing a great crisis when in the mad race for power, nations are arming themselves with weapons which are capable of annihilating the human race. The helplessness with which the common man has to watch these ruinous preparations is shaking man's confidence in humanity. Only through a spiritual awakening can man be made to feel confident of his ultimate destiny and the triumph of the good over the evil. This moral regeneration and spiritual awakening can come only through the efforts of saints like Swami Sivananda. I wish Swamiji a long life to continue his holy mission.

AN INSPIRATION TO THE PEOPLE

(Sri Bishnuram Medhi, Governor of Madras)

When the world today is in the midst of conflicts and commotions, the presence of such saints and seers like Sri Swami Sivananda will inspire the people to follow his great preaching

of love and peace. I pray that Swamiji may be spared for many, many years to come.

HOUSEHOLD WORD TO MANY ASPIRANTS

(Sri B. Ramakrishna Rao, Governor of Kerala)

Sri Swami Sivananda has become a household word to many aspirants after mental and spiritual peace. He has been able, not only to exercise influence over the minds of many Indians, who have received the highest modern education and are enjoying high positions in public life, but he has also attracted several aspirants after spiritual solace from other parts of the world. His teachings are simple and lucid, and are based on the essential tenets of Indian philosophy. To a world distracted by strife and moral and spiritual frustration, the cultivation of a reorientated life, based on spiritual values, is a great boon to be welcomed. It is the inspiration which one gets for the cultivation of such a life from Swamiji that I consider most valuable in the present context of our life. I congratulate the Divine Life Society on the valuable work that the Society is doing in spreading Swamiji's message throughout the country. I offer my humble prayers to the Almighty that Swamiji may see many returns of his birthday and continue to be the beacon-light for all aspirants.

MESSENGER OF LOVE AND HOPE

(Sardar Swaran Singh, Union Minister of Steel, Mines and Fuel)

Sri Swami Sivananda has been doing his best, during all these years, to relieve humanity of many of its present-day woes, by imparting to them, in his own saintly way, his message of love and hope. It is our earnest prayer that Providence may spare Swamiji for many more years to come to enable him to continue his noble mission uninterrupted. I take this opportunity of sending my best wishes for the occasion.

CENTRE OF LIGHT AND GUIDANCE

(Dr. K. N. Katju, Chief Minister of Madhya Pradesh)

We shall soon be celebrating the 72nd birthday of His Holiness Sri Swami Sivananda. Swamiji has been rendering most distinguished service to the community. His Sivanandanagar, Rishikesh, has become the centre of light and leading: a centre from which light radiates to all the corners of India, giving comforts and solace to numberless people. We all pray to God that Swamiji may be spared to us for many years to give us the benefit of his care and advice.

ONE AMONG THE GALAXY OF SAGES

(Sri Mohanlal Sukhadia, Chief Minister of Rajasthan)

The illustrious name of Swamiji is known all over the country and he is held in reverence by people for his learning and spiritual serenity. Swamiji belongs to our traditional galaxy of sages whose presence and preachings bring solace to the weary and the anguished. I send my greetings and regards on this auspicious occasion.

PROPAGATION OF YOGA AND VEDANTA

(Sri Y.V. Chavan, Chief Minister, Bombay)

The Divine Life Society has good reason to be satisfied with the work it has been doing under the guidance of His Holiness Sri Swami Sivananda, for the propagation of Yoga and Vedanta.

On the happy occasion of His Holiness' 72nd birthday, I offer my congratulations and best wishes to him and the society, and have no doubt that both have many more years of useful life before them.

LIFE DEDICATED TO SPIRITUAL UPLIFTMENT

(Sri P.S. Deshmukh, Union Minister for Co-operation)

Swamiji has dedicated his life to the spiritual uplift of people and has done great work in bringing peace, comfort and solace to suffering humanity. On the occasion of his 72nd birthday, let us all pray for his long life and health.

GOOD WISHES

The Governor conveys her good wishes on the occasion of the 72nd birthday of Sri Swami Sivananda.

—Srimati Padmaja Naidu, Governor of West Bengal

The Governor sends his best wishes on the occasion of Swami Sivananda's birthday and he hopes that Swamiji will be spared for many, many years for the great service he has been rendering in the cause of humanity.

—Sri V. V. Giri, Governor of Uttar Pradesh

The Union Home Minister is glad to learn that the Divine Life Society proposes to bring out a Souvenir Publication in commemoration of His Holiness Sri Swami Sivananda's forthcoming 72nd birthday. The Union Home Minister sends his good wishes on the occasion.

—Sri Govind Vallabh Pant, Union Home Minister

I take this opportunity of conveying, to Swamiji my very best wishes for many more years of his life of usefulness.

—Sri Justice S. R. Das, Chief Justice of India

ONE WORLD ORDER

*(General K. M. Cariappa, former C-in-C of Indian Army,
and President of the Mercara Branch of the Divine Life Society)*

On the occasion of the 72nd birthday of our dear Sri Swami Sivanandaji, we, his devotees of the Mercara Branch of the Divine Life Society, send him our respectful and affectionate greetings. May God keep our Guru in good health for scores of years more, to continue to give us, and to millions like us, his ideologies of love and loyalty for mankind, of truth and honesty in our service to them, of the faith we should have in ourselves, to have the courage and the conviction to accept his glorious teachings of the oneness of all religions, and so on.

We, the members of the Mercara Branch, feel thrilled to hear the happy news of the spreading of his teachings to remote corners of the world.

Our Bapuji's (Gandhiji's) dream was to have a one world order. Our Swamiji is giving his share of work to achieve this dream by bringing the peoples of all corners of this earth more

and more together spiritually and philosophically by liberal distribution of the thousands of pamphlets containing his words of wisdom which he circulates in abundance throughout the world.

Once again we send out to our Guru Maharaj our affectionate and joyous greetings on his birthday. May we have his blessings to help us live up to his ideologies as his true devotees always.

BEACON-LIGHT TO GUIDE ALL

(*Lt.-Col. C. K. Nayudu, Indore*)

I offer my humble Pranams to the Sage Sri Sivanandaji Maharaj on his completing seventy-one years, spent in imparting to us his ever-compassionate blessings. We are fortunate that his dynamic services to humanity from the heights of Rishikesh, have been showing the beacon-light to guide us all, for which we are thrice blessed. He is indeed an incarnation of the past saints and sages who have been maintaining our life sublime and peaceful. In wishing him many happy returns of the day, I fold my hands with humble prayers to the Mighty Giver of all, to spare him for our guidance for many years to come.

GREATEST LIVING EXPONENT OF YOGA

(*Sri Minocher K. Spencer, Karachi*)

In celebrating the 72nd birthday of H.H. Sri Sivananda, we recall to mind the strenuous life of a great sage and saint. He stands today as a colossal figure, a spiritual giant, emanating dynamic forces of love and goodwill, fraternity and spirituality, for the enlightenment and happiness of a benighted humanity.

Sri Sivananda has one passion in life. It is to raise man from the slumber of ignorance. Having grasped the one fact, that the real objective of life, is to know Self, he is working ceaselessly and untiredly for the propagation of this idea of Self- or God-realization. His voluminous speeches and writings are all of one standard. They are imprinted with the fire of his soul, the vigour of his mind, the passionate desire that life should be lived not for the pursuit of idle pleasures, not for name and fame, glory and power, wealth and riches. These are but siren voices which lure us from the true path into the wilderness of destruction. The true treasure is within us. It is this treasure, which we have to dig out with the nails of our own fingers, by the sweat

of our own brow, by leading a life of purity, simplicity, desirelessness and austerity. Ceaseless toil without expectation of any reward and devotion to God—these are the two vital doorways to the Abode of Eternal Peace and Bliss.

The teaching of Yoga is characteristically an Indian heritage, and Swamiji may be considered as the greatest living exponent of this art. One has to probe one's soul in order to solve the mysteries of God in the universe, and Swamiji is a master hand in teaching and initiating an aspirant in this extremely intricate game, which is wrought with such great possibilities. Having realized God, it is Swamiji's passion to talk of nothing else except God-realization. His speeches and writings have only one flavour, one intoxicating impress, and that is to stir men to attain to God-realization.

What we want is a band of God-intoxicated men of the fibre and fervour of Sri Sivananda, who can open a new era of civilization built on love and goodwill, mutual tolerance and sympathy, in place of fear and hatred which walk like spectres of ill foreboding, in this world today.

AWAKE, ARISE AND KNOW THYSELF

(Sri Swami Swamanda)

Within every heart there twinkles a spark of Divinity. Within every mind there shines a ray of hope for betterment. Within every soul there is a fervent aspiration to return back to one's original source, the supreme abode of eternal peace, perfection, cosmic consciousness and perennial bliss. That is your goal, the ultimate objective, to attain which you are born on this earth.

Man is the creator of his destiny. Your future is in your hands. The self is raised by the self.

There are two paths before you, the Preyomarga and the Sreyomarga.

Those who wish to be bound to this earth and subject themselves to birth and death, to likes and dislikes, pleasure and pain, choose the path of Preyas (that which is pleasant). But all objects are transitory, and one cannot expect a permanent and a perfect result from an imperfect and imperfect source. Hence the objects of the world cannot give you real, lasting peace and happiness.

The man of right knowledge and discrimination knows for certain that the path of Sreyas (that which is good) alone raises one from this world of misery and death, and brings true happiness and joy, here and hereafter, and real good to the people around.

The Good path, by walking which one attain immortality, stretches across right through the world and beyond its limits, too. The pilgrims trudging along its course are those who live for the good of the people and profit by educating themselves from the various characteristics and examples of the empirical life. Their ideal is Self-realization, and to them the world is a means and

not an end in itself.

The ideal of Self-realization is like a burning flame which consumes all that is base and worldly. Renunciation of worldliness, overcoming the strong currents of likes and dislikes, attachment and craving, victory over egotism and selfishness—are the necessary requisites on this great journey towards perfection.

Be truthful. Be non-violent. Be pure. Be good. Do good. Untruth does not help in the long run and pursuit of truth alone conduces real peace of mind. Injury promotes retaliation, and impurity a morbid, restless mental state. Absence of self-control causes pain and misery, whilst every evil sprouts from inordinate selfishness. Hence, the path of truth, non-injury and purity is the best path.

Know thyself. Analyze thyself. Scrutinize the mind, the emotions, the latent desires and cravings. May sincerity be the ringing note in your life. May you follow the path of righteousness.

Aspire to realize your essential divine nature. Intensify your Sadhana. Endeavour to grow into purity and goodness every moment of your life. Sanctify the heart and mind. Purify the lower nature. Strengthen the will. Cultivate all that is good and desirable in the spiritual path. Detach the mind from hatred, anger, lust and jealousy, and attach it to love, peace, purity and desirelessness.

A good life is the best spiritual life. Remember this always. To be good and to do good is the noblest Sadhana. The light is within you. Awake, arise, tear out the veil, and know thyself.

May God bless you all.

WHO IS A SAINT ?

(Sri Swami Sadananda)

In our country from time immemorial, there has been a great attraction for the life of a monk. If out of thousands even one may not be willing to take to the life of a Sannyasin, there will not be one who will not have a real admiration for the person who does take to the life of a Sannyasin. The general conception was and is at the present time also, that the person who renounced everything in the world and wandered about from place to place in sun and rain, taking shelter and food wherever he could get it, was certainly a man of sterner stuff than the common person who lived the householder's life.

In the earliest days there were plenty of forests which attracted the aspirants after truth and knowledge. Perhaps, one of the reasons why the wandering monk, living in the forest, was respected by the community was that our ancient scriptures were all written in the forests. It is the Aranyakas and the Upanishads that contain the cream of Indian Wisdom which constitute not only our rich legacy from the past but continue to be our present-day guides, illuminating us in the manner in which we have to seek for enduring happiness.

RENUNCIATION AND DISCIPLINE

Many young people must have been leading the lives of real monks, denying themselves the pleasures of the ordinary man. The practice of austerity under difficult conditions was certainly possible only for men of good mental control and, therefore, it became common to entertain the notion that every monk must be a man of rigid mental discipline. The Puranas also point out the way of how a real Sannyasin had to conduct himself in his advanced stage of spiritual evolution. The story of Rishabhadeva is an instance in point. Therefore, in course of time the respect shown for wandering Sannyasins who even discarded their own clothing and denied themselves the ordinary advantages of keeping themselves

clean by bathing, etc., came to be greater than the respect shown to ordinary Sannyasins.

Administrators of the country also took care to see that sufficient provision was made for such as were desirous of moving from place to place as either Vanaprasthas, ordinary pilgrims or as Sannyasins. Roads connecting important places were lined with fruit trees like the jack and the mango, throughout long distances, and stone platforms fit for the unloading of the burdens carried on the head by pilgrims going on foot and even watersheds where water was not ordinarily available, were provided for. The result was that throughout the year any number of people might walk from one place to another along the roads providing themselves with the ordinary conveniences sufficient to meet their simple needs. Likewise, along the banks of rivers were constructed not merely bathing ghats but also Mandapams which could be used for prayer and meditation as well as for rest during day or night.

MISUSE OF A HOLY ORDER

When these arrangements were made even by the Government or by the charitably disposed rich men of the locality, it was but natural that there should be a steady increase in the number not only of the real seekers of Truth, but also of pretenders who wanted to exploit the credulity of the masses and earn a convenient living. The success achieved by a few attracted the notice of many and in course of time the number of rogues and vagabonds in the guise of monks went on increasing. Since the Hindu Ideal was *karatala bhiksha* and *taru-tala-vasa*, there was the inevitable combination of mendicancy with monasticism and, therefore, the number of mendicants steadily increased.

It became difficult to differentiate between the mendicants and the real monks. In fact, people began to consider that monks were only mendicants. Except for a part of the population

which continued to regard everybody in the guise of a monk to be worthy of respect, many felt that the monks who were moving from place to place were idlers who ought not to be permitted to continue exploiting the credulous. That idea persists even at the present time, and so very often the real man of spiritual evolution goes absolutely unrecognized by the common man and is perhaps subjected to all kinds of insults. There is no doubt, that at least a percentage of the monks that are wandering about the land must be of a higher degree of development but there is no possibility at least for the common observer to separate the chaff from the grain.

CHARACTERISTICS OF SAINTLINESS

Intelligent people at the present time who have spiritual aspirations are faced with a doubt as to whether they ought really to take to the life of a Sannyasin for achieving their ideals. In fact, a saint is really only another name for a real Jivanmukta, and it is possible for a man of light evolution to be a Jivanmukta whether he is a Brahmachari, a Grihastha, a Vanaprastha or a Sannyasin. There may not be any need even to give up one's ordinary avocations for attaining the status of a Jivanmukta. It is certain that such men of high evolution are extremely rare to find. we shall discover that saintliness is just the nearest approach to godliness.

The distinguishing quality is universal love. Erudition by itself cannot be the mark of saintliness because an erudite man will not be able to love or to be loved as much as a man who has surrendered himself completely to the Lord and who lives in the world only for the purpose of carrying out the behests of the Lord in the manner in which he is able to conceive of them. Such a person will have absolute peace of mind, complete cleanliness and purity, intuitive recognition of what is of permanent value, a quickness of intelligence to understand at one stroke and without much effort the essence of the scriptures, an innate and intense

longing for self-denial so that he might be of utmost use to the people around him and, last but not least of all, deep devotion to and unflinching faith in the dispensation of the Lord.

SIVANANDA AND HIS MISSION

Applying these principles to Swami Sivananda, anybody who knows him intimately will recognize that he has all these qualities. It is not necessary to enlarge upon this matter. That would be underlining the obvious and emphasizing the well-known. On the other hand, if we examine his activities we shall certainly find that it is because he is a saint he is able to undertake them all.

The Divine Life Society of which he is the founder is perhaps the best organization at the present time to bring about an internal change of heart in every man so that he might perceive, in glimpses, the real bliss that is vouchsafed for Forest Academy is the first effort of its kind to make the common man realize that improvement of the mind and spirit has to be sought for not in ordinary colleges and schools but in the company of sages. Likewise, every little thing that Swami Sivananda does, including distribution of pamphlets and despatch of letters, reveals how unceasing is his effort to lead the common man from his low level of existence into the higher level of Atmic realization.

Thus, in seeking for a saint, one should not care for the external garb, or for literary equipment or erudition or even for the high name and fame one might have acquired as a bestower of gifts in the form of temples and Dharmashalas. These are the unessentials. The real saint is to be judged by his own intrinsic worth. It requires a good deal of discrimination not to be misguided by external excellences in the absence of internal merit. But even the common man will, I believe, perceive intuitively saintliness where there is. That is, I believe, what accounts for the high popularity that Swami Sivananda enjoys.

SIVANANDA FOR EAST AND WEST

(Sri Leslie Shephard, London.)

I consider myself very fortunate to be able to celebrate Sri Gurudev's Birthday at Ananda Kutir itself and to offer my greetings in person.

Through the grace of Swamiji, I have been able to spend a long period at his Ashram (I shall speak about it later), and as an Englishman I have had a wonderful opportunity to compare the different problems of East and West.

THE WESTERNER'S ATTITUDE

Many Westerners have a strong aversion to submitting to the spiritual disciplines which are a characteristic feature of the Indian Ashram. Westerners are individualists, and used to making their own way through life. Many are afraid that by submission to a Guru they will lose independence of thought and action, and may even commit themselves in a way that clashes with their intellect or with their conscience. Some are embarrassed by the traditional homage paid to a Guru, and have said to me with great perturbation "You mean people really *worship* him?" All these fears and hesitations are understandable in view of the experience of the West, where life is more complex; there are many points of view, and it is often difficult to disentangle truth from falsehood.

In the West, we are accustomed to discriminate great subtleties and are not satisfied with broad generalizations. We like to get all the details absolutely right, and that is why we have triumphed in the material sciences. All the achievements of fine machinery, great engineering projects, and so on, stem from our developed sense of discrimination in material matters. In the East, in a twentieth century of world economics and five-year plans, people are slowly trying to learn the same lessons, but in the period of transition there are many confusions.

Indian people still have much of the uncritical emotional belief that overrides details of discriminating intellect; many more have already lost

faith without even learning discrimination in material matters. East and West have much to teach each other. The West will learn to apply fine discrimination and great intellect to spiritual problems now that they have spent centuries working out the material side of things. The East will learn to rediscover the fine discrimination of the Vedantic age by way of the inevitable march of material progress.

NO NEED TO FEEL EMBARRASSED

No Westerner need feel embarrassed at submission to Swamiji. He allows everybody complete freedom and makes no difficult demands. He does not insist on any point of view, any thoughts or actions from his disciples. In his wisdom he knows that people must discover truth for themselves—it cannot be learnt parrot fashion as a lesson; it must be actively experienced as a reality. Swamiji provides all the materials for discovery of truth, no matter what type of aspirant. He provides books, lectures, food, shelter and spiritual conflict. Here, at this Ashram there is every kind of knowledge from elementary to advanced teaching; there is every conceivable type of person. It is a little world in miniature. In the day-to-day clash of personality, opinion, and mental conflict, the aspirant is encouraged to develop spiritually by transcending limited ideas.

There is no easy way for the aspirant who aims high. People look for some ideal Ashram, some easy path where one is gently led to full Self-realization as comfortably and courteously as a journey on a first class luxury aeroplane! But there must be conflict and great suffering. This is part of the process of self-purification. You may reach a point where you are misunderstood by those around you, where you are criticized, even in the name of spiritual development itself. Once you have experienced some small realization of truth then the everyday world, its people and opinions,

need not trouble you. If you have understood even a tiny fraction of the meaning of life, if you have experienced only a passing glimpse of the reality of God, then you need nothing else.

ANANDA KUTIR

You can get this realization anywhere in the world, but especially in the highly concentrated atmosphere and beautiful surroundings of Ananda Kutir. It is a great privilege to be able to come here, and all visitors and Sadhaks here have the chance of a lifetime, a great opportunity that may not come again in many births. All are tested individually in a subtle and mysterious way that often passes unnoticed. One hears many trivial complaints: "There is not enough salt in the food," "This man is sitting in my place at Satsang," and so on! How can one aspire to spiritual realization if the mind is attached to gross thoughts? All the little details of everyday life at the Ashram are really opportunities to learn contentment, to practise self-enquiry, to distinguish between the trivial and the eternal.

The real Ashram is not the material aspect that is seen day by day. The real Swamiji is not just the person you see and hear at Satsang. There is a secret life of this Ashram, beyond the senses, and when you are ready you will contact it. Then you will find that the real Swamiji is an uncanny force, affecting you by thought currents and moulding your spiritual development, often without a word being spoken. Sometimes a casual remark from Swamiji will contain extraordinary overtones once you think about it, and you may find it contains the answer to long-standing personal problems. You may get a sudden flash of insight stimulated by some apparently casual or trivial event.

NEED FOR CORRECT ATTITUDE

The material Ashram is there, for those conventional souls who just want to believe literally all they are told and preach it to others without really understanding it, for those who are satisfied simply to worship a saint. There are many who go through all the motions of belief, who repeat the

scriptures daily and prostrate themselves, but have no spiritual development. There are many who substitute emotionalism for devoutness, uncritical, narrow-minded acceptance in place of genuine knowledge. But their time will come. It takes a long while to develop spiritually, and Self-realization, even in small degrees, may take many births. Those who lack discrimination and self-analysis at least have faith upon which to build. Those who are too intellectually discriminating need to rediscover the power of faith. The ideal for present-day mankind all over the world is a true faith based upon accurate discrimination, knowledge and wisdom.

GENEROSITY AND WISDOM

At the heart of the Ashram, day by day, Swamiji radiates a spontaneous generosity and wisdom. It is these qualities which we worship. They are God-like qualities. After the morning Darshan in the office, Swamiji returns to his Kutir until Satsang in the evening, but his powerful influence is present all the time. In this little world of the Ashram, this helps us to recognize how every event in the larger world has significance as an expression of the will and purpose of God, however obscure it may sometimes seem. Submission to God's will is the great spiritual lesson, and this can be learnt through the grace of Guru.

Swamiji is no dictator. All he wants to do is to unlock your heart, whoever you are, whatever your state of development. There is no need to be embarrassed by too many intellectual niceties, there is no need to split hairs on the words and meanings that separate people. Fine distinctions are essential in the spiritual life, but are not for debate with other people. There is no need for uncritical emotionalism; the emotions must be refined by intellect. The real heart of man is seldom reached without great difficulty; it is barricaded by mental reservations or deceptive emotions. Yet once the heart has been touched there is a flood of power through love.

SYMBOL OF SPIRITUAL PROGRESS

For a great many years, Swamiji has devo-

ted himself to a life of service and has become a symbol of spiritual progress all over the world. The whole of this Ashram with its many departments and buildings grows out of one man, and spreads a message far and wide. Swamiji is a channel for divine enlightenment and it is this quality of the Divine that we honour and worship. There can be no greater and nobler work than spreading the ancient Vedantic wisdom all over the world, and I am convinced that the one birthday greeting that Swamiji would like to hear is: "May his work ever prosper and spread!"

Yet once a year, it is also good to remember the man himself and his many different birthdays—the child of 8th September 1887, the young

student, the doctor with a mission, the sage of seventy-two good years. . . . Swamiji is not only a symbol, he is a keen alert good-humoured friend, father of a big family. On such a day we can relax a little and pay our tributes in the family circle. There will be many compliments and a little flattery, but Swamiji himself is beyond all this. He has a natural modesty and a delightful sense of humour that cuts through all pomposity.

On this happy occasion we wish him all those joyful things that he invokes for other people but never for himself—"Health and Long Life, Peace and Bliss, and Prosperity." About the final invocation of 'Immortality' there is no doubt. . . .

II

SIVANANDASHRAM

(A Film-Script)

Many centuries ago, the saints and Rishis of ancient India retired to the forests and caves of the Himalayas to meditate, and instruct chosen students in the secrets of Yoga. Today, the tradition is still unbroken. On the road from Rishikesh to Badrinath, Sannyasins who have renounced the world still travel on their pilgrimages, while the modern world flashes past them in smart automobiles.

Here, by the banks of the sacred Ganges most famous is the Sivananda Ashram, or the River, are many temples and Ashrams. One of the Divine Life Society, founded in 1936 by His Holiness Sri Swami Sivananda. Although he is seventy-two years old, Swamiji still comes to the office each morning to supervise the work of the Ashram, which sends out spiritual literature and guidance to thousands of devotees all over the world. The Rishis of old could only teach a small number of students in their forest universities but at this modern Ashram, Swamiji can exert an influence over thousands of miles, pressing for a religious revival as the answer to the troubles of the modern world. The Ashram is supported by voluntary con-

tributions from sympathizers and gives most of its teachings free of charge.

Many devotees come to the morning office to have Swamiji's Darshan, that is, to sit in his reflection and absorb his powerful influence.

PROLIFIC WRITER

In this Ashram, Swamiji has written over two hundred books on different aspects of Yoga-Vedanta, mostly in English language. Many of them have been translated into Hindi, Urdu, Tamil, Telugu, Malayalam, Kanarese, Oriya, Sindhi, Bengali, Gujarati, Marathi, and European languages also. Most of these books, including a number of magazines, are printed at the Ashram itself, which has its own Printing Press. This is certainly a strange mixture of old and new! The teachings are the age-old religious philosophy of India, but modern apparatus is used to disseminate this knowledge. . . . A Swami, clad in the centuries-old traditional saffron gown of renunciation, sits proof-reading in a modern printing press!

Yet just outside the Printing Press building is the Temple of Sri Viswanath, where regular worship is performed with Vedic rites.

EYE HOSPITAL

There is another kind of service at the Modern Eye Hospital. Swamiji believes in the spiritual value of devoted service to other people, to the sick and suffering, and here disciples have dedicated themselves to this noble work. The Surgeon in charge, Swami Sivananda-Hridayananda was once a famous Eye Surgeon in Madras, but she renounced her family and her distinguished career to live at the Ashram and devote her life to Swami Sivananda and his work. Thousands of cases are treated at this modern hospital, and Swami Sivananda-Hridayananda performs many delicate eye operations.

So the ideals of this Ashram are timeless, although there are modern buildings, and electric light, and all the amenities that are needed to run hospitals and printing presses.

ANCIENT AND MODERN INFLUENCES

Yet the jungle is not far away. Ten years ago the whole area was wild, and today there are still tigers up in the hills. Side by side with modern innovations, the ancient Ashram teachings continue, just as they did in the forest universities of old. The teacher still sits surrounded by his pupils while he instructs them in the Vedanta philosophy which was taught by the Rishis centuries ago. Students come here from all over the world to learn Yoga-Vedanta, surrounded by sacred pictures of saints. Here is Miss X. from America, Mr Y. from England, Miss Z. from Israel, etc., etc.

Food is provided for the residents, and for hundreds of Swamis passing through the dis-

trict. In this kitchen, the food is served with prayers, and eaten with the fingers from the traditional leaves or plates on the floor, as people have done in India since time immemorial.

SPIRITUAL DISCIPLINE

Part of the spiritual discipline of those who are resident here, is the practice of Hatha Yoga Asanas, for physical and spiritual fitness. These are the same postures that were taught under secrecy in the Himalayan forests by the Rishis of old. Expert instructors demonstrate the various positions. Novices are helped and guided. It is only a matter of time and patience before they become proficient.

Swami Sivananda has dedicated himself and his Ashram to the spiritual regeneration of the world, and in the Bhajan Hall the Great Prayer (Maha Mantra Kirtan) has been continuously vibrating for the good of the world for fifteen years. A relay of residents and visitors keep the prayer going on.

In the evening, Swamiji presides over Sat-sang (company of the wise) when lecture and religious songs are given. Sometimes there are visits from famous musicians.

At the close of the evening, Swamiji himself leads the chanting of Mantrams, powerful prayers in Sanskrit and English. Then the proceedings end with the traditional *Arati* ceremony.

All this great work has come for the intense spiritual influence of one man—Sri Swami Sivananda. At this modern Ashram he perpetuates the best of the ancient Indian ideals for a world which is once again searching for religious faith in the difficult days that lie ahead.

WORLD-FIGURE

(Sri Swami Rajeswarananda, Madras)

Swami Sivananda is a world-figure. He is the most helpful, healthy and happy interpreter of our ancient culture and civilization, religion and realization, in comely English dress.

His books breathe solace to one's soul. He keeps the flame of spirituality burning in the hearts of one and all.

The whole world is his home and all the inhabitants are his very self.

PRAYERS TO THE LORD

(Sri Swami Sivananda)

I

O Lord of all life, O Heavenly Flame,
 Centre and Soul of every sphere,
 Thy light is truth,
 Thy warmth is love.
 Grant us wisdom to make us free,
 Come, fill our hearts with peace,
 Direct us, protect us, save us,
 Till we reach the other shore of immortality.

II

O Lord ! Omnipotent,
 Fountain of Light, Life and Love,
 The secret of secrets,
 That abides in my heart,
 Inspire me,
 Cleanse and heal,
 Guide and Save.

III

O Sun of my Soul, Light of Lights,
 Thou Saviour dear,
 Great Master, Benevolent Guru,
 Point Thou out the way,
 Take my will, and make it Thine,
 Lead me to my journey's end,
 Lift up my mind,
 Let Thy grace be given to me.

IV

O adorable Lord, of compassion and love,
 Purify and strengthen myself,
 Purify my heart and mind,
 Purify my senses,
 Purify my intellect,
 Purify my eyes and ears,
 Purify my tongue,
 Purify my whole being.

V

O adorable Lord of love and mercy,
 Prostrations and salutations.

Make me Thy instrument,
 Let me plant love
 Where there is hatred,
 Joy, where there is sorrow,
 Strength where there is weakness,
 Light where there is darkness,
 Hope where there is despair,
 Knowledge where there is ignorance.

VI

O Omnipresent Lord on High,
 Ruler of the earth and the sky,
 Indweller of all beings,
 Salutations unto Thee !
 OM is Thy sacred Name,
 Bliss-Consciousness is Thy Essence,
 Silence is Thy Language,
 Thy own glory is Thy resting Abode.
 May we live in Thy great Harmony,
 May the holy forces bring illumination to all,
 May Peace and Goodwill abide among all beings.
 Bless us to be aware of Thy Presence everywhere.

VII

O adorable Lord,
 Let my tongue sing Thy glory,
 Let my mind be filled with Thy thoughts,
 Let my feet perambulate around Thee,
 Let my hands serve Thee,
 Let my eyes behold Thy beauty,
 Let my ears hear Thy Leelas,
 This is my fervent prayer, O Lord !

VIII

Take my life, and let it be
 Consecrated, O Lord, to Thee !
 Take my moments and let them flow
 In ceaseless adoration of Thee.
 Take my hands and let them move
 At the impulse of Thy service.
 Take my feet and let them go
 Swiftly and lightly towards Thee.

Take my voice and let me sing
 Ever and always Thy glory.
 Take my lips and let them move
 In repetition of Thy holy name.
 Take my silver, take my gold,
 Not a mite would I withhold.
 Take my intellect, take my reason,
 In any way as Thou shalt choose.
 Take my will and make it Thine.
 It shall no longer be mine.
 Take my heart, it is Thine own,
 For Thy use as the royal throne.
 Take my love, which I pour
 At Thy feet its treasure store.
 Take myself and I will be
 Ever and only all for Thee.

IX

O Lord!

Lead us from the unreal to the Real,
 From darkness to Light,
 From mortality to Immortality,
 From hatred to Love,
 From impurity to Purity,

From limitation to Infinitude,
 From weakness to Strength and Power,
 From want to Fulness,
 From bondage to Freedom,
 From diversity to Unity,
 From imperfection to Perfection,
 From disharmony to Harmony,
 From ignorance to Wisdom.

X

O Lord!

Thy way is Mercy,
 Thy Name is Love,
 Thy Light is Wisdom,
 Thy life is Existence,
 Thy essence is Satchidananda,
 Thy nature is Truth,
 Thy drink is Bliss,
 Thy language is Silence,
 Thy wealth is Knowledge,
 Thy abode is Saint's Heart,
 Thy Seat is Brahmapurī—
 Shower Thy blessings on us.

MIRACLE OF MY BELOVED SWAMI

(Sri Eugenie Glatthaar, Pretoria)

Through the instrumentality of this message, I have the great opportunity to join millions of my birthday greetings. May the Creator of Heaven and Earth spare him for many more years; he is a Builder of a New Race, and we, humanity, need him so much. I offer him, with deep sincerity and respect, my ALL, on this occasion, his 72nd birthday.

The Light and Love which Swami Sivananda is spreading are helping to lift the heavy veil of darkness under which we slumber today. His letters mean so much to me; he strengthens my faith and gives me the determination to go forward. Never shall I forget the help and prayers he gave for my husband when he had tuberculosis—for the Prasad he sent him at the time he

was operated up on and not expected to live—and his wonderful healing thoughts cured him! I know it was indeed a Miracle.

Sivananda is, indeed, my Guru, and I bow at his lotus feet. Many thousands of miles separate us, but he has appeared to me in a vision and put his hands on my head and spoken to me like his own child—therefore, the Beloved Swami is very close to me.

May my beloved Swami's physical frame be preserved in good health, so that millions of my brothers and sisters may find God-realization in this birth by his blessings. He is my support. May the Light that emanates from him, shine on this world for ever.

PERFECT DIVINE PERSONALITY

(Major-General A. N. Sharma, retired, New Delhi)

Swami Sivananda is the most perfect manifestation of the Divine in our times. His one great aim has been to lead every human being towards the Lord. His life has been really the tallest Light-House which has been shedding its rays for all to see and follow the right path.

There is hardly any quality, any virtue, which he has not perfected by constant practice for over half a century. 'Siva' is not just an ordinary Saint but a perfect Divine Personality who has attained this perfection in front of us all, so as to encourage us to follow him and attain the highest state of human achievement. It is lucky for us to be born in this age when we can all visit him and see him in flesh and blood and talk to him, just as people talked to Lord Krishna, Rama, Christ or Mohammad.

IDEAL MAN

Swami Sivananda's unique contribution to our knowledge is the synthesis of all paths which various religions proclaim from the house-tops, considering their way of approach to be perfect. Having had the honour of sitting at his lotus feet for over 20 years, I have no hesitation whatsoever in saying that no one has ever seen him disturbed, angry or upset. He is always calm, cool and collected at all times, open-hearted and full of bubbling joy. It is always a pleasure to see him full of cheer, treating everyone alike, entertaining, feeding, advising and leading one and all towards his cherished goal. There is only one 'Siva' in the world and there is only one perfect human being in the world.

TEACHINGS

Every word of his teachings appeals to us; and in order to attain the highest:

(i) We must be patient with all as a mother is patient with her little baby. Let not the folly, the stupidity, ignorance, vanity and selfishness of ordinary men and women irritate us.

(ii) Let us always be sweet and calm. Anger leads into a pathless jungle. It hurts yourself, it weakens your body and disturbs your mind. So why be doubly foolish and offend yourself and another? Anger is also utterly fruitless—it cannot mend a broken mirror or gather up spilt milk. It only adds bitterness and resentment to the evil that has already been done. It is like a rod that stirs your whole personality and brings up all the mud and slime from the bottom. Instead of rebuking and threatening another, you are really losing virtue and thus sinning again yourself. Swami Sivananda says: "Bear insult, bear injury—highest Sadhana." Therefore do not emit angry words which escape from you and can never be overtaken. Control of temper is the first ladder on the upward path.

(iii) Whatever your walk of life, Swami Sivananda gives you hope so that you not only might become perfect in your meditation and spiritual ideas but also become a good citizen of your country. Swami Sivananda says that "a time like this demands strong minds, great habits, true faith and ready hands; men whom the lust of office does not kill; men whom the spoils of office cannot buy; men who possess opinions and a will; men who have honour; men who will not lie; tall men, Sun-crowned, who live above the fog, in public duty, and in private thinking."

HE LEADS US ALL

Swami Sivananda has done more than any one else in the present world full of troubles, wars, atom bombs and hatred, to lead man towards his birthright, his heritage and his nearness to the highest goal of life. He has a true and correct answer to every question which might arise in your mind and a true solution for every doubt, every desire and every thought, good, bad or in-

different. We are lucky to have our true and secret path laid open for all to see and benefit from—whether we be Christians, Mohammedans, Jews, Hindus, Buddhists or free thinkers.

The sands of time are running fast. Let us not waste any more of these precious moments. Let us read this most precious book and take a journey to see him, meet him, take counsel from him, before we are ruined by the influences of Maya.

Swami Sivananda proclaims that the secret of inner peace is detachment. This spiritual path is impossible for the man who is dominated by all the confused and changing desires of his own

will. If you give up all desires and seek only one thing, God's Will, He will give you peace and quiet in the midst of labour and conflict and trial. Are you going to join Siva's Army of honest, straight, noble, truthful and selfless workers? If so, follow his advice—never desire, but deserve only. Follow the glorious life led by the great Swami. I do not have the attainments to say a word more on the most perfect human being—our Beloved Gurudev. My prayer is that our Master may live for a long time and his nearest Swamis may forget their own selves in the presence of the Master and serve the world with love and affection. Gurudevki Jai!

LIVING SPIRITUAL LUMINARY

(Professor Jean Herbert, Geneva University)

Three and half decades ago Swami Sivanandaji settled down on the bank of the Ganges at Rishikesh which is one of the most famous pilgrim centres of India. His Ashram is located at a place where the Ganges leaves the last range of the Himalayas and goes winding into the large plains down. Numerous disciples have come and gathered round him. The Ashram has slowly developed into a colony of spiritual aspirants. A part of the activities of the inmates is devoted to the service of the sick and the poor, who are fed and given medical aid (free of charge).

In India, Swamiji's prestige and fame is spreading among the different strata of society. His works are found in all parts of the world and are widely read. Even the most illustrious Indians are eager to pay him a visit. So also many foreigners visit the Ashram and receive personal guidance from Swamiji. His books are numberless. Every month and perhaps every week some new book comes out of the press. Several periodicals are published regularly. While the majority of the books are written by Swamiji, a few of them are written by his nearest and dearest disciples. Propagation of divine knowledge is being carried on a large scale.

When we arrive in his Ashram, we will find

ourselves buried under books of all kinds in a few minutes. We will be burdened by Ayurvedic preparations (all given as a gift and presentation).

In collaboration with some of my friends, I have presented his works in as clear a language (in French) and convincing logic as was possible, taking matter from the following books:

All About Hinduism
Brahmavidya Vilas
Easy Steps to Yoga
God-realization
Gospel of Divine Life
Health and Long Life
Kundalini Yoga
Light on Yoga Sadhana
Light Divine
Mystic Sage and Yogi
Moksha Gita
Path to God-realization
Philosophy and Teachings
Sadhaks's Guide
Secret of Self-realization
Voice of the Himalayas
What Becomes of the Soul After Death
Wisdom of Siva
World Religions

The very broad-minded Swamiji, who speaks always with the utmost respect and admiration about other Gurus, has thus given me opportunity to serve the world.

TRIBUTE TO A SAINT

(Dewan Bahadur Sri K. S. Ramaswami Sastri)

It has been given to me "to breathe the luminous divine atmosphere" which Sri Swami Sivananda spreads by his thought and speech and act, by his writings and speeches, by his Bhajan and Sankirtan, by his look and smile, by his blessing and benediction; nay, by his very presence and proximity. I am happy that God blessed me to become an octogenarian and enabled me to see and hear and read and admire the Self-revelation of a supreme Soul. अहं वेद्मि महात्मानं शिवं सत्य-पराक्रमं सत्ये पराक्रमो यस्य—who has achieved perfect mastery over Truth) स्रोतसामस्ति जगद्भवी, स्थावराणां हिमालयः मुनीनामपि सः शिवः ॥

HOUSEHOLD NAME

In a recent volume (1958) entitled *Yoga Chakravarty*, Sri Harry Dikman, who, like me, has been a disciple and admirer of His Holiness for many decades, refers to "the most sacred life of a unique soul now living among us whose grace knows no limits, no boundaries, no colour prejudice, nor caste distinctions." Sri Dikman says: "For him there is no Hindu, nor Christian, no Muslim or Sikh or Buddhist, no Indian or European or American, but all are the Blessed Immortal Self. It is, therefore, I called him a Soul and not a personality, for he being a Sage in the truest sense of the word, has transcended the limits of human personality and shines in his pristine glory as a mighty Soul, as a Mahatma, a Mahapurusha Swami Sivananda is a household name in modern India. But not only in India, even in Europe, America and Africa the name of the great Swami is becoming more and more popular." This description is so admirable and true and expresses my own feelings so well that I make no apology for appropriating it without misappropriation.

Nilgiris and Tirunelveli are the two wonderful beauty-spots of Tamil Nad. I have had the privilege of making a pilgrimage to His Holiness'

birth-place Pattamadai in the Tirunelveli District, where I served as a Judge twice, first from 1909 to 1914 and next in 1930.

His Holiness lived in a dilapidated Kutia (hut) on the left bank of the Ganga at Swargashrama (a colony of Sadhus), near Rishikesh and shut the door on the world and was absorbed in Yogic Sadhana. I went to it and sat there in meditation on his form.

वीतरागविषयं वा चित्तं (Patanjali's *Yoga Sutras*).

SPIRITUAL FRIEND OF ALL

As Lord Buddha eventually came out of his meditation and lived for the whole world preaching the eightfold noble path to all, even so Sri Swamiji came out of the cave of his Sadhana and became a Viswamitra or spiritual friend of all. He became a Parivrajaka (wandering monk) and spread the Jnana Sadhana and Adhyatma Yidya:

अध्यात्मविद्या विद्यानां —Gita) all over North India. Just as Sri Sankara went from Kerala to Kasi and spread spiritual enlightenment over the whole world, so did Swamiji go from Dravida to Rishikesh and spread spiritual enlightenment over the whole world.

We must not imagine that Swami Sivanandaji's life till 1924 was the humdrum selfish life of most of us. He came of the line of the supreme scholar and savant and saint Sri Appayya Dixita. He was a robust athlete but had a merciful and tender heart. He was jovial by nature and was respected by all persons. His profession as a doctor in Malaya befitted his taste and temperament. He took a keen delight in serving the sick and allowed his income to take care of itself. In serious cases he nursed his patients himself. He practised music and performed Bhajan. He became the idol of his neighbourhood.

What happened in 1924 to break the even tenor of his life? What divine call drew him from the cell of his profession to the celestial highway of love and renunciation and service?

That veil was never lifted in full.

NOURISHED BY THE DIVINE

Gurudev says that the Ganga is his mother and the Himalaya is his father and that the Ganga taught him the truths of the Upanishads. The Vibhutis of God (the glories of creation) uplifted his mind and heart and soul to communion and union with God. He found an intense delight in studying the Upanishads, the Gita, Bhagavata, Yoga Vasishtha, Avadhoota Gita, and the writings of Sri Sankaracharya. He found an equally intense delight in the Ashtanga Yoga. He found intense delight also in the service of all and especially in the service of the lowly and the poor and the sick and the suffering and the afflicted and the helpless and the infirm. He found great delight in serving the Sadhus and the Sannyasins. He found divine delight in Bhajan and Kirtan.

It was such a unique person sublimated by all. And so you are the all-in-all."

his unique Tapas that was chosen by God to be the spiritual guide and prophet of the modern world and to unfurl the banner of the Divine Life. I have described in detail his writings and his institutions in many books and so not propose to mention them in detail here. I shall content myself with saying that Service, Synthesis and Spirituality are the watchwords of his life.

In conclusion I wish to refer to one verse in Chapter XI of the Gita as it expresses my mood perfectly:

नमः पुस्ततादथ पृष्ठतस्ते

नमोस्तुते सर्वत एव सर्व

अनन्तवीर्यामितविक्रमस्त्वं

सर्वं समाप्नोषि ततोऽसि सर्वः ॥५६॥

"I bow before you. I bow behind you. I bow before you from all directions. O Master of infinite spiritual prowess and victory! You contact

LESSONS OF GOODWILL FROM SIVANANDA

(Mirza Ahamed Ali, Lahore, Pakistan)

We are glad that devout disciples of Sri Swami Sivanandaji Maharaj are celebrating his seventy-second birthday, and although I am separated bodily from partaking in the celebration, yet I take the opportunity to take part in it spiritually.

In this age of materialism when spiritual values are not cared for and everything is weighed in terms of selfishness, the Swamiji is rendering valuable services both to the spirit and the body of man. In his *Divine Life* magazine you receive every month enlightening lessons on morality and spirituality, and similarly in his *Health and Long Life* he conveys to you sound advice as to how you can have good health and long life.

In addition to his manifold activities for the

practical services to the sick, the poor, and the distressed, the Swamiji is reviving the old civilization of the Sanatan Dharma and the medical science of Ayurveda, and all this humanitarian service is rendered in a foreign language, English, which is understood throughout the educated world; and as the two sub-continent Bharat and Pakistan are nearest neighbours and their culture is almost common, I would request both the countries to take lessons of goodwill from the Swamiji, remove all differences and create goodwill and friendliness with each other, so that both may live in peace and prosperity and make the lives of their people sublime.

Long live Swamiji, Bharat and Pakistan.

GODLY ABODE OF SIVANANDA

("Chela")

The central meaning of the Divine Life Society and its Headquarters, Sivanandashram, is the widest possible propagation of the most precious and the best elements of the great culture and traditions of inner India. His Holiness Swami Sivanandaji has been striving ceaselessly through this Society, for the past quarter of a century, to bring about world-wide dissemination of the vital ethical and spiritual idealism of India and scatter broadcast the knowledge of Yoga, Vedanta, Dharma and the ideal life of divine virtues, Sadachara, selfless service, universal brotherhood and unity of man.

The Ashram is thus a Centre of the dissemination of the lofty knowledge of Bharatavarsha's living idealism. It exists simultaneously in three more aspects:—

(a) The Ashram serves as a place of preservation of the ancient tradition and cultural practices that have come down as a time-honoured heritage.

(b) His Holiness has built up this Ashram, (Headqrs. of the Divine Life Movement), to serve as a model of many-sided altruistic activities to serve as an ideal to copy. Thus you have different types of activities aimed at bringing about a many-sided unfoldment of the human personality and with all blending harmoniously with one another.

(c) Equally important is the function of the Ashram in modern India as an ideal place of retreat for the educated citizen of Free India, wherein he can renew himself and re-create and refresh his being physically, mentally, morally and spiritually. The Ashram offers a peaceful haven, wherein is provided ample opportunity and actual help for the restoration of the troubled, conflict-ridden and psychologically traumatised personality of the modern man.

When this meaning is grasped, then an observer in the Ashram will have gained the right and proper perspective to the different phases of the activities that will present themselves to his

gaze, as he goes round the Ashram passing through its different departments. The main and the central purpose being universal spiritual awakening of mankind through the systematic wide dissemination of the wisdom and the practical idealism of our Culture, naturally the salient feature of the Ashram work would be seen as its Publication activity.

An out-turn of voluminous spiritual literature is the method adopted for the propagation of the wisdom of this land and its eternal values and its lofty way of life based on the conception of Dharma, ethical discipline and the spiritual purpose of human activity. The well-equipped electrically worked Printing Press at the Ashram, thus, forms the pivot of the work being carried on here. Books treating of all aspects of self-culture and spiritual development, several periodicals, countless spiritual tracts and leaflets for free distribution—all come in a continuous unbroken stream from this Press and reach all parts of the modern world.

The Office is a busy place, where young monks and novitiates work in the spirit of service of the Master and active worship of God in the different departments, like the Editorial Sections of the journals, the Membership Deptt., the magazines, correspondence from peoples all over India and all over the globe, the Publication League, Book Club, etc. Typewriters are in a constant chatter preparing manuscripts for books and the numerous journals as well as in correspondence.

A modestly equipped Allopathic Hospital, with arrangements for indoor patients, does valuable service in making available free medical aid to sufferers. A reputed Ayurvedic Pharmaceutical Works prepare genuine high quality Ayurvedic medicines that have gained a name in India and abroad. In-patients are provided with food and medicines free of cost and the hospital gets donations from the Philanthropists for its maintenance. Well-fitted Studio equipped on modern lines has

prepared valuable movie films of the different Yogic exercises and Yoga processes. This is a valuable method of demonstrating the ancient technique in actual practice.

A beautiful temple and prayer-hall provide scope for devotional exercises and prayer in an ideal setting. The Yoga-Museum serves to give in brief and serves to give at a glance the essence of Yoga and Vedanta in a nutshell. The Ashram also runs a free Primary School to teach the 3 R's to the children of the neighbourhood, while imparting to them, at the same time, an appreciation for virtue, goodness and the ideals of truth, duty, service and devotion.

The daily routine of the Ashram is ideal and it is simple to the point of austerity. Day dawns with the early morning worship at the temple, when the big bell peals forth the starting of the new day. Prayer class is held in temple for 1 hour after which Asans are also taught free of cost. Students gather for the Yoga Class at 5-30 a.m. in the main Bhajan Hall. The Class concludes with prayer at 7 a.m. Next His Holiness attends the office and people gather to have interview with him. Every inmate in the Ashram is now at his post engaged in the duty allotted to him. After a break for lunch about midday and a brief period of rest, routine duties in the different departments continue till 4 p.m.

Lecture Class in Yoga and Vedanta philosophy is held between 3-30 and 4-30 p.m. At 5 all are free until supper at 7 p.m. The Satsang or prayer gathering commences at 7-30 with singing of Divine Name in chorus and concludes with peace prayer at about 9 O'clock or a little later, and the Ashram resident-workers retire to their rooms by 10.

The entire activities of this beautiful place, by the bank of the Ganges set amidst jungle on the slopes of the Garhwal mountains, is one pervaded by worshipfulness and dedication. The devoted workers serving under the guidance of His Holiness take this activity as part of their spiritual life. They believe in evolution through meditation, harmoniously combined with work done worshipfully. It is spiritualized activity that one meets here. The sole motive behind and the aim before all the work is service of mankind and welfare of the world, the only difference being the emphasis upon the ethical and the spiritual aspect of man's being.

In this Ashram one finds the heart of ancient Bharatavarsha throbbing within the bosom and the body of modern India. The Democratic Republic of Free India has, in Ananda Kutir, a treasure-chest holding the gems of our sublimest cultural ideals. Let the citizens of modern India enrich themselves from this treasure-chest.

THE BEACON-LIGHT

(Mira—East and West, Poona)

September 8th returns again! And with it come many benedictions and blessings! We shall also observe this sacred day and on this day we shall pay our reverent homage to our revered Swami Sivananda. People all the world over are deriving rich inspiration from his luminous writings and utterances. The world owes him a deep debt of gratitude for his remarkable services. We have the following inspiring utterance by St. Anne:

Starve so that others may eat;

Wake so that others may sleep!

God's glorious saints live a life of renunciation and *tapasya*. The world is sustained by their sacrifices. Swami Sivananda's glorious life is a beacon-light to countless brothers and sisters the world over. We pray that God in His mercy may grant him a long, long life. India needs him. The world needs him. Our Reverent homage and salutations to Swami Sivananda!

HIMALAYAN SPLENDOUR

(Maharshi Shuddhananda Bharati)

[Yoga Samaj, Vadalur]

How can he be seventy-two?
 Or is he only twenty-seven?
 The immortal Time sees him through
 The mountain-vault of high heaven!
 The Himalayan Splendour breathes
 With perfume of His famous wreaths.

Hail majestic mountain throne,
 Hail Ganga's torrential tune,
 Hail healing herbal balmy breeze.
 Chanting Yoga-Vedantic Phrase:
 Aum Tat Sat Aum Sivam!
 Aum Tat Sat Aum Sivam!

Siva sits in the serene peace
 Of this Nature's Masterpiece!
 Is Siva a man, of skin and bone?
 No; he is a Heart that has a tone!
 Who can judge his time and age,
 Or to demand him who has courage?

He is a Heart of Love, head to foot,
 A Love of Light from root to fruit;
 A Light of Bliss and Bliss of Soul,
 Seeing all in Self and Self in All!

The Deathless One descended here
 To end the thought of Death and Fear.
 The Light of God-hood came in form
 To change the night of vital storm.

Keep your heart a clean mirror,
 Fear not here the forces of terror,
 Open your mind to faith and love
 You can see what descends from above.

Wide compassion took body here,
 To bring Divine Life close and near;
 Appai's brain and Shankar's heart
 Speak to the modern man his part.

From Bazzar drug to Brahma-Jnan
 High Vedanta to Hathasan,
 Siva gives you all knowledge,
 Plethoral torrents in full fledge!

The Macedon pours in lino-speed,
 Books, books by a giant-feed!
 Siva's Vedantic Ganges floods
 The East and West with Soul-lit Words!
 In all the countries I have roamed
 In every heart Siva is homed.

Glory to Siva the Master Divine!
 Glory to the lofty Life Divine!
 Glory to the Society Divine!
 Glory glory to monks divine
 That have raised the Sivanagar
 Which attracts seekers from afar!
 To Siva in me to Siva in all,
 Glory to Siva universal!

ONE OF THE GREATEST SPIRITUAL LEADERS

(His Eminence Cardinal Dr. William Franklin Wolsey, Canada)

Sri Swami Sivananda of the Himalayas in India is one of the greatest spiritual leaders of our times. Swami Sivananda as a Medical Doctor had practised medicine successfully for several years. This Holy Man found, while practising medicine, that there was something beyond all physical approach in the understanding of mankind. He then dedicated his life to the search of this secret wonder-working Power. In doing so he found God. He pledged himself to God and obediently followed the pathway of Self-development to Godliness. He is a Swami Saint. A true Son of God. His works prove his Soul Powers.

SPIRIT OF INDIAN SPIRITUAL INHERITANCE

(Sri Swami Sivananda) ©

The true greatness of Indian spiritual inheritance consists in the secret and glorious methods it has delivered to us for allaying of life's sorrows and unhappiness and for acquiring for the circumstance of human existence the infinite peace and perfection of the Divine. Human grief cannot be alleviated as long as the human individual is immersed in ignorance and strives merely for his individual pleasure and good. The genius of India has, to its immortal honour, soared above the conventional ties and the bonds of society, grasped the spiritual truths, realized it and proclaimed to the world, for the welfare of all mankind, that "Life is One" and not many.

UNITY, NOT DISSENSION

Apart from the petty disharmonies between one person and another, the nations of the world seem to be separated from each other, and this uncompromising notion of division and separation is the mother of war and destruction. Deceived by the spectacular advancement of scientific knowledge, modern mind in all countries and continents, has not cared to understand the fundamental meaning of life, and sought its satisfaction in a sensational floating upon the apparently attractive scum of existence. Such has been the spirit in which science has taken its marvellous strides in progress, that it has nothing in its constitution to drive it towards a grasp of the deep and significant changes that man undergoes beneath his scalp, towards understanding the potentialities of man as a mind, as a heart, as a spirit, as a creative entity, towards directing his aspirations, towards siding the blossoming of the noblest forces that lie buried and latent in his bosom.

VALUE OF LIFE

Redounding to the eternal credit of the genius of India, there lies the momentous fact that at the very dawn of civilizations, it has raised the deepest issues of life, questioned the limita-

tions of human existence, ventured forth for a solution into the realms of that infinite power that is found 'feebly' interpenetrating this world of physics, physical experience, materialistic philosophy and 'sputniks,' discovered that guiding, governing and sustaining permanent ground upon which is played the tragi-comic drama of life and the pride of men that are dressed in brief authority.

If there is anything valuable in life as a whole, it is the knowledge of the solution of the apparent riddle of existence, the knowledge of the essential nature and the real destiny of man, the knowledge of man's real relations to others, to the universe, to the Transcendent, and this knowledge is the glorious heritage of India. The spiritual men of India, who are also the men of God, men who have imposed upon themselves the disciplines that lead them to Perfection, to living the good life, the ideal life, the divine life, the life in the inner Reality and for the happiness of mankind, for the solidarity of the world, have discovered the road to Success and Achievement, discerned the clues to progress and perfection, in a strict adherence to the rhythms of the universal laws and the eternal verities that guide in accordance to the genius inherent in them, humanity as a whole and all manifestation to the final denouement in a Divine Existence.

SUPREME GOAL

The attitude of life, which the spiritual-minded Indians develop, was based upon the nature of the End or the Goal to be attained through the instrumentality of the phenomenon of life—life which is a step, a stage, and not the end in itself. This attitude embodies the righteous law, the Dharma, and to it, the universe becomes what it intrinsically is, the Dharmakshetra, or the arena for the display and the justification of the process of the right action, the action whose whole spirit moves towards the realization of the abso-

lute Good that is the Nature of the Infinite Being.

The ideal of Dharma forms the substratum upon which is built the structure of the whole life of man, who wishes to resolve the riddle of his personal life, win victory over the struggle of existence, be crowned with a strange and ethereal joy even while he is living in the tarnished environment of the world, of this imperfect earth that is subject to change, sorrow, and death. Dharma is virtue and virtue is that which leads one to the most perfect condition, the condition that is identical with the ultimate success constituted of the joy of life, unlimited, unfettered and unalloyed complete beyond expression.

LOVE

As the highest virtue that man may practise, Ahimsa is both a negative withdrawal and a positive assertion of the "mind." It is refraining from doing, speaking and thinking anything which will cause pain and sorrow to any other individual, to any living being. This represents the negative aspect of the discipline of Ahimsa. Its positive aspect is brought out by an expression of universal love, love that has no partiality, love that excludes nothing, love that cares not for the effect of love.

The ideal of universal love is a spontaneous self-fulfilment in the delight of a discovery of Oneself, of the universally self-same, our own, inner consciousness in all. Until this is done, no civilization is genuine, no culture is true, nothing is perfect and lasting. In one word, it is in the light of absolute consciousness that is undifferentiated that Ahimsa which is more a matter of spirit than an effect of a mere act, is practised.

TRUTH

Immediately succeeding the devotion to the principle of Ahimsa, comes the practice of the excellence of truth. To the spiritual genius, truth is more than truth-speaking; it is God or the Absolute; it is that which triumphs over untruth. Again, truth is that which is right; untruth is wrong; that which elevates one and takes

one nearer to God is right, that which brings one down and takes one away from God is wrong; and that God towards which our whole inner being must rise, is the indivisible unity of conscious existence, the infinity of delight and awareness.

Control over passions constitutes the essence of truth; self-denial or refraining from greedy indulgence is truth; to permit the spiritual element in us to triumph is truth; truth is a life in the eternal. Untruth is change, decay and death. Love is truth, hatred untruth; harmony is truth, disharmony untruth. There is no greater sin than hatred—the pungent word and the insolent attitude, the arrogance and the uncharitability, the egoistic self-assertions and vehement action of the selfish impulse. Relative truths are valid only in so far as they do not run against the grain of absolute truth which is eternal.

SELF-RESTRAINT

The third canon is self-control which is holding in check the instinctive urges that try to drag the individual away from the experience of truth. Self-control is a universal rule unexceptionally applicable to all men and all women at all places and in all ages. It is the very key to supreme beatitude. Indulgence in externalities, in sensuous objects, in physical pleasures, is the effect of the failure of the individual to discriminate the spiritual value from the material chaff, truth from untruth. Desire to have contact with and enjoy outward things is the outcome of the ignorance of truth that is God, truth that is Infinite Existence.

Self-control is the restraint of the outgoing tendencies of the senses and the mind, and the centering of the same in the active participation of truth-existence. This self-control, this energization of consciousness, this Tapas, this restraining of one's externalizing, self-diffusing energies and founding oneself upon that one Cosmic Being, is Dharma that supports the life and law of the universe, integrates the being of man, and spreads before the vision of man the creative God-centered life.

Adharma is selfishness and egotism, which lead to self-imprisonment, suffering and failure in life. Absolute righteousness means the sacrifice of the self for universal well-being, the well-being pertaining not merely to the earth but to the highest spiritual reality, the well-being of keeping consciousness in its poise, liberated from the distraction engendered by the darkness of ignorance, separateness, division, limitedness. It is the opposite of 'I-ness' or 'mine-ness' which belong to the nature of the world of bondage.

MEANS TO AN END

Life on earth is not self-sufficient and, hence there is a perpetual flux of states to teach other states of superior knowledge and happiness. Life in this world and in this body is only a preparation, a step for the higher divine life. That which we see and hear of, is not the all; the Real is beyond this. To reach the Real, the present life acts as a ladder, or a field of activity, that affords the conditions and the scope for the individual to establish its relations with the most exalted Divine Life.

Wrong it is to restrict the outlook of our life to the perceptible phenomena and to judge our sense of values in relation to the objective worth of things. The grandeur and greatness of our life rest upon the measure to which we have raised ourselves into the law of the life in the Supreme Being. Dealings with one another are justified only so long as they do not deviate from the eternal law of one's spiritual nature.

Neither social welfare nor national betterment is possible by mere clinging to shadows and forgetting the essential substance. This substance of truth does not belong to any particular person, for it is the being and life of whatever that is. That which is one and common can only be all-inclusive in a self-identical existence. This is the fullness of attainment and the culmination of all the aspirations and ideals of life.

SOCIAL IDEAL

In this integral spiritual view of life is rooted the ethical basis of social and domestic relation-

ship. Society is the collective body of individuals determined to pierce the veils and enter the realms of the Immortal Being with the power of a unified and common aspiration and struggle to grasp the Highest. Unified we live; divided we cease to live. Human relationship is not meant to signify anything less than the attempt to live in every-day life the spiritual, egoless love that is at the background of all existent beings.

The love of the Supreme Self means the love of everything of the universe. The Indian ideal would stress upon the teaching "love thy neighbour as thyself" by adding "because thy neighbour is thy own self." Altruistic love is the expression of the eternal union in infinite life. If family or society or nation is understood as a means to separate one from another, however much large the scope of its inclusion of human beings may be, such a family, such a society, such a nation, cannot triumph. All relationship is expected to dissolve in the absolute unity of existence, excluding nothing from itself.

This goal of life should be borne in mind in the process of daily activities, if our actions are to be free from selfishness, and at-one with the universal movement of nature. Life is a divine worship. The proper conduct of family, the administration of the country and the society is a part of the Universal Government which looks at the entirety of beings with a strictly impartial eye. We live because God exists and our life has to be perfect and just even as God is perfect and just. We exist in God's Being; we breathe and move in Him.

ROLE OF THE TEACHER

The knowledge of this unity of life and the proper moral and ethical attitude required to start the process of realizing it are achieved through being directly instructed by the teacher who is truly advanced in knowledge and has attained Self-perfection. The psychology of Gurukulavasa is inseparably connected with the science of self-discipline and Self-knowledge. It is not the mechanical education of the present-day that is

meant by real education in the Gurukula, but the means of erasing out the propensities that cloud the awareness of truth, and controlling the distractive nature of the psyche.

Self-mastery is the effect of the protracted checking of the ego-sense and centering of it in the general God-Being, which is egoless, free from the sense of separative existence. The religion, the philosophy, the code of ethical and social law of India are all universal in their character. Universality is the expression of the nature of the Reality. The highest universal science is the Vedanta in which are blended together the different views of aspiration towards perfection.

V E D A N T A

Vedanta is neither a sect, nor a creed, but the science of the Absolute Reality, the truly life-giving science, the real solace to the intelligent mankind. The boldest proclamation of Vedanta is that man is in essence Divine, that everyone is bound to succeed earlier or later, that all are bound to rediscover themselves in the infinite Life Divine. The Ideal of Vedanta is not merely a universal brotherhood, nor merely living a united and happy social life in the world of differentiated individuals, but realizing highest Divinity which is the life, source and axis of the universe.

Vedanta is the master-technique of transmuting the many into the undivided One. It means Experience-Whole and existing as the birthless and the deathless Infinite. This is the greatest heritage of India, the greatest treasure that is India's, and the greatest gift that India can offer

to the world. This is the zenith of culture and civilization, this the highest knowledge that man can ever attempt to acquire, this the final fruition of the best of human aspirations.

BED-ROCK OF INDIAN CULTURE

The greatness of India rests mainly upon the bed-rock of spiritual realization, of a poised awareness of the Infinite here on earth, in this life, in the environment of the dance and the pageantry of finitude, relativity, objectivity. As the Mother of countless Rishis, sages, seers of God-vision, India enjoys a unique position. All the grand ideals of world's great religions that have moulded the characters of men, the loftiest tenets of ethics and morality that have raised human nature to the magnanimous height of saintliness, and all the sublime truths of spirituality that have made man divine and have shaped the spiritual life of nations and of the saviours of mankind, have found their expression in India, the land of those pioneering spiritual individuals who entered into the heart of the Reality and proclaimed all that are of eternal value.

With its spiritual horizons lit up with the deathless light of the Upanishadic wisdom, India is essentially a land of spiritual wealth, which is today in need of extensive utilization. The goal of India is Self-realization or the attainment of God-consciousness through the express manifestation of a spirit of renunciation and detachment and through a dynamic divine knowledge. That is not only the goal of India but of all mankind.

HE WRITES FASTER THAN WE CAN READ

(Dr. P. S. Lokanathan, Director-General, National Council of Applied Economic Research)

The flow of noble literature from Ananda Kutir is being received here with love, admiration and reverence. I marvel at the number of sacred books which emanate from Swamiji month by month. He seems to write ten times faster than one can read. We are not able to catch up with our reading but make genuine efforts to read and understand.

Our Prayer, as always, is that he should stay in this mortal world as long as possible, so that all his disciples may have time to fully absorb his teachings and walk humbly in the footpaths marked out for them.

Everyone should try to benefit from such world teachers like Swamiji.

FUNDAMENTAL SIGNIFICANCE OF SIVANANDA'S MISSION

(Dr. Louis Hlavacek, M. D., Chicago)

On the occasion of the 72nd birthday of the remarkable spiritual leader, Swami Sivananda, I am not going to review his many accomplishments, for they are too well-known. To me, it is more important that we all understand the fundamental significance of his work in relation to the solution of the individual, national, and world's basic social, economic and political problems. We cannot understand and fully appreciate the value of his life and work without understanding the purpose with which he has become identified. This purpose and its fulfilment concern, and directly or indirectly benefit, every human being.

IDENTIFIED WITH THE SPIRIT

As many have come to know through his teachings and accomplishments, he is, in his work identified with the Spirit and spiritual forces. He has demonstrated that the Spirit is not only the source of all wisdom and understanding, but of all things we need for a complete and joyous expression of life. In more than one way, with words and deeds, he is demonstrating, pleading and urging that, in order to become aware of the power of the Spirit and make full use of the spiritual resources, we must become creatively skilled.

To be more specific, through his exemplary living and accomplishments at Rishikesh, he is pointing out that the supreme need of today is not more material advances, not more money, not more missile power—no, indeed—but to become spiritually developed, and thereby to discover and transform the unlimited spiritual resources into a balanced, harmoniously functioning life.

GREAT ACCOMPLISHMENT

Swami Sivananda has accomplished more. Through his dependence upon and the creative use of the spiritual forces and resources he has attained a conscious spiritual reality, he has attained

oneness with the creator within him. He has attained greatness. Furthermore, since the spiritual creative skills are the most useful and permanent riches, he is rich without limit. He has attained immortality. Yet, to fully appreciate the extent of his attainments, it should be stressed that his spiritual skills and understanding are not handed to him but have been developed by him through total dependence upon the spirit and through persistent and systematic use of the spiritual forces in every situation of living. This is exactly what we all need to do, develop and attain.

HIGHEST GOOD

Now, if during the 72 years of his unselfish spiritual living Swami Sivananda has accomplished so much good, let us hope that he will double his life-span, multiply that good many times, and still more convincingly demonstrate the reality of the Spirit, and reveal thereby the grandeur of being one with the creator. The world today needs many individuals possessing the qualities of his devotion, patience and persistence. All mankind has to be convinced that developing spiritual consciousness and living creatively embodies the highest good and the truest joy. It assures to us the greatest freedom and makes the inexhaustible spiritual riches available for our use.

In conclusion, let me add another point. As the spirit is the root and source of life, it must follow that a truly lasting peace and unity of mankind can never be attained through any form of purely material conquest. To establish these essential foundational elements of happy and prosperous life we must become centered in the spirit first. We must creatively synthesize the good and transform the evil into good. I could think of no greater and finer tribute to him and his devotion, and to his accomplishments, than to urge all to begin, earnestly to strive to do likewise and to individually demonstrate that the Spirit is after all the true, living Reality.

UNIQUE UNIVERSAL TEACHER

(Sri V. S. Krishnaswamy, M.A., I.F.S.)

[Chief Conservator of Forests, Madras]

Another year has passed, another year of yeoman service to the yearning aspirant who is trying to understand the real nature of things which are around him and mould his life—thoughts and words and deeds. What is it that Swamiji does, which stands out, marks him out as a unique teacher. It is his deep understanding of the different persons who approach him. This enables him to approach the individual in the manner which will appeal to him most.

The success of a teacher lies in his being understood by his disciples. The disciple's understanding depends on his being approached in a language and in a method which he understands best. This is exactly the way of Swamiji. If a person well-versed in Vedas approaches him the Swamiji meets him at the same intellectual level. If an illiterate man approaches him, he is ready for him also. The words he utters are universal in appeal. They impart lessons to the initiated novice, to the most advanced soul, and layman as well. This is Swamiji's greatness.

UNIVERSALITY OF APPEAL

The universality of his appeal is due to his deep realization of the universal requirement. He has understood, that between the material and the spiritual there is a deep gap in these modern days.

This gap he is trying to abridge wherever it is possible, and in the manner it should be done. This, then, is his greatness which marks him out as the Universal Teacher.

There is not even a single person of whatever persuasion he may be who has not become ennobled and spiritually enlightened after meeting the Sage of Rishikesh. Swamiji is a great catalyst who spreads up a chain of spiritual reaction within you. This has to be felt to be realized.

His varied interest and his daily contact with diverse souls has increased his depth of understanding of humanity. If he meets a wrestler he is ready for a friendly bout with him. If he meets a musician he is ready to sing with him. If he meets a doctor he is able to join him in his work. It is difficult to mention something in which he is not interested. He is interested in everything in which his disciples are interested.

This, then, marks out the great teacher, the great universal teacher, beloved by all who by his divine love envelops the whole of humanity. Let me end this by offering my humble homage to him on this occasion of his 72nd birthday. Many happy returns of the day.

ONE WHO SHAPES OUR SPIRITUAL FUTURE

(Sri H. R. Hill, California)

Yes, when one day (and it may not be long) when our material civilization of today will be swept away into oblivion as was the continents of "Pan," (also called Lamuria and Mu) and Atlantis, then we will have a "spiritual" regeneration that will bring about the "Kingdom of Heaven upon Earth."

It is great leaders like you who are inspiring and shaping and moulding the hearts and minds and lives of the many throughout the world for a spiritual future.

You are to be congratulated on the great work you are doing throughout the world, and your reward will be great in Heaven.

As I cannot be there to personally congratulate you on this happy occasion I send you sincere greetings, and may our Creator Jehovah bless you and keep you safely all on the road of life, and may it be a long road.

THE TWENTIETH CENTURY SAVIOUR

(Sri Iruin Troja, Trinidad)

I

BIRTHDAY SONG

Sivananda, Sivananda, Sivananda,
Adorable birthday to you.

We know you are giving the World
Your body, mind, and soul.

Adorable birthday to you,

Adorable birthday to you,

Adorable birthday to you.

Sivananda, Sivananda, Sivananda,

Adorable birthday to you.

Masterfully you give the world whole-heartedly
The Yoga-Vedanta Forest Academy.

Adorable birthday to you,

Adorable birthday to you,

Adorable birthday to you.

Sivananda, Sivananda, Sivananda,

Adorable birthday to you.

Thanks for giving the world wisely

The Divine Life Society.

Adorable birthday to you,

Adorable birthday to you,

Adorable birthday to you.

Sivananda, Sivananda, Sivananda,

Adorable birthday to you.

Dynamically you are giving the world salvation

Through your Divine Incarnation.

Adorable birthday to you,

Adorable birthday to you,

Adorable birthday to you.

II

HOLY SIVANANDA CAROL

Silent flow, holy flow,

All is peaceful, all is bright,

On the Ganges, or where'er we go,

Sivananda will always bestow

Divine Peace,

Give us Eternal Peace.

Silent flow, holy flow,

All is blissful, all is light,

On the Ganges, or where'er we go,

Sivananda will always bestow.

Divine Peace,

Give us Eternal Peace.

Silent flow, holy flow,

In the reflection of His Glow,

On the Ganges where'er we go,

Sivananda will always bestow

Divine Peace,

Give us Eternal Peace.

III

SAVIOUR SIVANANDA

Since the dawn of civilization various sages, prophets and saviours have made their dynamic appearances on the scene of life, fulfilling their numerous selfless missions.

The medium of expression of these missions varied according to the particular period of life, as well as the type of mission undertaken by these divine souls, but their essential nature has always been the same, i.e., principally to serve God by serving humanity.

In our present age we have one of the greatest Saviours of all times in the person of Sivananda. His endless selfless activities spread over the globe, and he is a great believer in work, since one of his mottoes is "Work is Worship," and although he is now approaching his seventy-second year he is still working selflessly with universal Love night and day, without reserve, for the cause of Universal Unity.

He uses the modern media of communication with the peoples of the world, such as through the Press, recordings, correspondence, movie films, as well as his own divine example which can be seen by anyone visiting Ananda Kutir.

Some of his physical and material expressions

are reflected in the various actions of his disciples here at Rishikesh, as well as throughout the length and breadth of India and in other countries around the world.

MONUMENTS OF SERVICE

A few of his material monuments and gifts to mankind are the Divine Life Society, which is a world-wide organization, a General Hospital, a modern Eye Hospital, the Yoga-Vedanta Forest Academy, an up-to-date printing press, an Ashram that fulfils the spiritual needs of aspirants, with its various allied institutions of general spiritual service.

Of course these are merely some of the visible aspects of Sivananda's works, but there are millions of others which can only be told from the hearts of individual people from the most remote to the well-known regions of the earth.

Sivananda's mission will survive as long as man survives, as some of the fragments of his mission are in endeavouring to save man from himself (his lower nature), to lead man from the darkness of ignorance into the eternal realms of Light, Truth and Wisdom.

DIVINE LIBERATOR

He is truly the greatest liberator of all, for with his grace millions have been able to tread safely the path called the "razor's edge," leading to the goal of life, God-realization, through the conquest of the lower self and attainment of the Cosmic Self.

His silent miracles for the welfare of the suffering masses transcend all limitations, and cannot be assessed in terms of monetary values. All he desires from us is our unalloyed devotion to God and sincerity of purpose in rendering some useful selfless service, in an attitude of "Love thy neighbour as thyself," for the general good of humanity.

While this is so, Sivananda's mission has to function on a physical and material level, and expenses towards it have to be met. This is done through charity of his devotees and well-

wishers who voluntarily contribute their mite for different activities, as for example, some would print on their own accord his various illuminating books, or send drugs, bandages, etc., for the General Hospital, or the Eye Hospital, or rice, wheat flour, fruits, soap, clothes, etc., for the kitchen and general stores which cater to the needs of 300 persons without any charge.

LEADERS OF MANKIND

During the various phases of the evolution of mankind the struggle for freedom continues, and when I speak of freedom, I mean freedom in its fullest sense pertaining to the widest relations and inter-relations of the activities of mankind, as for example, in the various struggles for the freedom of worship, the freedom of the press, the freedom from oppression, from various kinds of domination, the freedom from physical slavery, from persecution, and many other types of bondage, too numerous to mention.

In this struggle of mankind, outstanding emancipators have come out to lead the people, inspiring them towards the realization of their aspirations.

In the annals of history we find so many of these noble souls, many of whom have sacrificed their lives for the cause.

To mention but a few cases, let us think of the countless number of lives that have been lost during the last war, or we may go further back to the period of the Pandavas, and there was Moses who led the people out of Egypt, besides Abe Lincoln of America, Joan of Arc of France, and Gandhi of India. They are but a few, for there are yet others who are unknown, or less known.

TRANSFORMER OF OUR LIVES

Today we have Sivananda who is "the Voice of the Himalayas," and who is a different kind of liberator. He is the Spiritual Emancipator of our age, and with my limited knowledge as well as the limited medium of expression, I cannot do justice in writing about him. He liberates man

from the shackles of his lower nature, from the imperfection of life, from all that which disturbs peace and well-being of the soul.

From my personal experience in being close to him, I have been transformed tremendously from what I was before. Some of the greatest lessons in life I have learnt from his unspoken words, for he does not have to teach us with long sermons, tedious exercises and disciplines, or public miracles. His very presence is enough; but

that is of course for those who use their inner eyes to see and their hearts to feel.

On this auspicious and sacred occasion of the birthday of our Master H.H. Sri Swami Sivanandaji Maharaj, I whole-heartedly offer my sublime prayers, love, and reverence, that he may be with us for many more years, and that he would continue to inspire and lead thousands of more devotees in every walk of life, throughout the world, on the path of God-realization.

REVEALER OF THE TREASURE-CHEST OF CULTURE

(Srimati Lakshmi Mirchandani, MBBS, MRCS, LRCP)

Our culture is, indeed unique and precious but it was locked up securely and hence available only to a chosen few. Swami Sivanandaji came and has thrown open the door, beckoning to one and all to partake of the treasures of Indian culture. Each may choose what one wants. The wisdom of the *Upanishads* and *Brahma Sutras* has come within the reach of even a man of moderate intelligence and modest aptitude. There are several translations of the *Gita* but the one rendered by Sri Swami Sivanandaji (with his commentaries) is the most useful, being simple, direct and explanatory.

In his writings he has touched on every aspect of life. But all his works have one common feature which is his great and sincere effort to raise man to Godhead. Religions like Christianity have a ready made code of life. But Hinduism has hidden its great and eternal truths in a subtle manner, and one has to work very hard to find them. But Swamiji in his tender mercy for humanity has done the spade-work for us and has chalked out the clues to the mysteries of Hinduism.

We have but to follow his instructions which are clear and direct. He starts us on our path with the words: "Right from the beginning of your spiritual life you must understand clearly that in true humility, sincere desire to root out gradually pride, egoism and jealousy, earnest unceasing introspection to find out one's own defects and desire to improve oneself, lies your hope of progress."

Swamiji lays great stress on individual Sadhana, but it is not his intention that we should stop with it. By word and deed, he preaches universal spiritual welfare. It is this urge that sent him away from the world to find a cure for its spiritual malady. After long years of Sadhana and search he has found the cure and has given it to us. He says: "Serve, love, give, purify, meditate and realize."

Gurudev has sown seeds of spirituality in many a heart. May he be with us for many, many years to come, so that under his care the seeds may germinate and grow into sturdy trees which will engender spiritual seeds in their turn.

ABLE SPIRITUAL TEACHER

(Sri Hasan Hamdy, Egypt)

I admit sincerely that Swami Sivananda is one of the able spiritual teachers. By the Guru's love, wisdom and spiritual power a new realm of enlightenment is opened to the disciple which no amount of study of books can procure.

May God bless him with long life.

GREAT SPIRITUAL LEADER OF ALL MANKIND

(Sri James Milroy, Nairobi)

It has not been my privilege to meet the Swami in person, and my contact with him has been by letter only and through the medium of his writings. Nevertheless, the bonds that unite us today are spiritual and there is none on earth that I hold in higher regard.

How mysteriously I find myself drawn to him. I feel that I am in touch with one who has entered the innermost chambers of the presence of God, and the atmosphere of that sacred place, where all is of love, to love and for love, he has brought to our mundane surroundings. He serves all lovingly. St. John in one of his epistles has written: "God is love, and he that abideth in love, abideth in God, and God in him."

SPIRITUAL AWAKENER

On the spiritual pathway, the beginner needs the guidance of an experienced master, just as the student of medicine or surgery needs the guidance of an experienced teacher. Guidance must be forthcoming if the devout soul is to advance in devotion. In Swami Sivananda I see not the leader of any one particular religion, but a great spiritual leader for all mankind.

Divine power breathes in every word he has written, a power which urges the sleeping soul to arouse itself and practise the divine life and thus reach the goal. He uses striking phrases which arrest the attention of the reader, revealing to him in quick bright flashes Eternal Truths.

In writing he has but one aim: to help the seeking soul, and his writings are easily understood by the learned and the simple alike—the learned judge and the simple housewife lift their hands in thanks to him.

He has harnessed every invention of man to transmit to the ends of the earth the Spirit-reviving message. He aims at reaching the largest possible number, and so big is his heart that he would exclude none. To him every man and woman is a potential saint, and his guidance is freely offered to all. How wisely, tenderly and mysteriously he guides the timorous soul along the mystic way that leads to God.

SAINTLY LIFE

There is no doubt, however, that the Swami's greatest masterpiece is his saintly life. His whole life—body and soul—every faculty he possesses, is dedicated to the Highest and vibrates with the Spirit Divine, shedding its fragrance all round. Those who live near him never tire of singing of his power, purity and love, and even at great distances those who are in touch with him write of the radiations of a powerful life reaching their own.

On this, the occasion of the anniversary of the birthday of Sivanandaji Maharaj I send my cordial greetings, and pray that he may yet be long in our midst, that the light of the Splendour of God, which radiates from him, may continue to shine here on earth to help aspiring souls.

TO SIVA-ANANDA

(Sri Gurdial Malik, Bombay)

Only one in a million and you are a pioneer among these rare ones. You have in your compassion, however, deigned to reduce the price to the proportions of even the most modest pocket. What is then, the minimum price for which we could obtain the pearl of great price?

It is Siva-Ananda!

Joy in being good and doing good.

And who is there among the mortals who could not do one good turn to his neighbour and the fragrance of which loving deed could not reach the lotus feet of the Lord—the Supreme?

IN DEFENCE OF SIVA

(Colonel A. N. S. Murthi)

[Deputy Director of Military Training (Education) A. H. Q.]

Those who have been to Sivanandashram often say, "Ah yes, but how does this great saint harbour not-so-called men and women? How could so and so well-known for his or her wayward ways could ever be in his Ashram?"

I could only answer by asking: "Have you ever read of Mary of Bethany, the public woman who went to Jesus, and whom the Saviour took into his fold like anyone else?"

I further would ask: "Of what earthly use is an Ashram if it cannot take into its fold such as those who need ministering?" An Ashram has always been, as our books say, a place where not only great souls live, but also one to which the faltering seekers go to obtain redemption.

REFUGE FOR ALL

If an Ashram were to consist of wholly pure souls sitting in meditation or chanting Mantras *ad infinitum*, I would call it an idlers' den. Indeed, an Ashram should be like an asylum where souls buffeted by the stormy seas of the world could seek peace and salvation.

Therefore, I am never surprised to see around Siva a Mary of Bethany, a Peter, a Paul or a Thomas. What is more, I have felt happy to see a number of such of these, if you would call them so, become saintly. I know of a man who was well-known for his covetousness, particularly of prosperity not his own, while in service, and for a type of well-hidden vice. Siva, by drawing out the best in this man and by various other methods of spiritual cure, in which Siva singularly excels, has made the man not only shed much of his vile ways but also is acquiring many good virtues. The same could be told of other men and women who have sought, Siva's healing hand.

EQUAL VISION

Of course, as could be said of any such institution, there are quite a number who have persisted in clinging to their past ways or have left the Ashram, if only to denounce it. But, to turn to

the Bible, again, do all seeds the farmer soweth sprout and yield equal number of fruits? Those that fall on good soil yield a thousand-fold; those that fall on the hedges much less; those on the rocks none at all.

Be that as it may, what does it matter to a saint of the nature of Siva if a man is good or not. The saint in him can never discriminate between the rogue and the Rishi. He must welcome unto his fold all alike—the sinner and the saint.

He ministers unto them without caring for the fruits thereof. He cannot worry about the novice whether he or she would prove fruitful or faithful. He knows, as even did Jesus, that among his disciples there is a Thomas who has not understood him. But Siva cannot permit himself the 'luxury' of thinking about it. For, the work at hand—the saving of humanity including Thomases—can have no time for any other thought.

A PARABLE

"How of the efficacy of his teachings?" ask the wiseacres. Here is the reply in Siva's own inimitable style:

"The pilgrim was happy that he had won the confidence of the wealthy stranger. The latter was travelling alone, and had thousands of rupees with him. The pilgrim felt sure that one day or other he could steel the money.

"Every morning in the pilgrim's presence the stranger would count all the money he had. All day long it would be in his pocket. He had no box in which to lock it. Yet, when at night the pilgrim stealthily searched for it, he could not get it. This went on night after night. The pilgrim searched for the money in the stranger's belongings, underneath the stranger's bed, everywhere. He could not find the money, but sure enough the next morning it was there in the stranger's hands.

"This mysterious game went on for over a week. The pilgrim was afraid: he thought that the stranger should be a magician or Yogi with Siddhis. He confessed his evil intention and asked the stranger 'Where did you keep the money all the time? How could I miss it in my search?'"

"The stranger laughed heartily and said: 'My friend, I know your intention. Therefore, I used to keep the money underneath your own pillow at night. You never looked for it there.'

"The pilgrim is the wayward mind full of

desires. The stranger is God. The treasure is the Bliss and the Peace of the Atma. The wicked mind wants to get happiness. It seeks after it in all the objects of the world. Happiness is not found there. Finally, it abandons its evil intention and approaches God in a spirit of self-surrender. God reveals that the happiness was all the time within, and nowhere outside."

In that simple parable may be read not only the teachings of Siva but also the attitude of a saint.

SIVANANDA ON CULTURE AND CIVILIZATION

I

Real culture is Self-realization,
 Real culture is attainment of Perfection,
 Real culture is to be in tune with the Infinite,
 Real culture is Yogic union with the Lord,
 Real culture is nobility, serenity, gentlemanliness,
 Real culture is refinement of the mind,
 Real culture is generosity, compassion, self-restraint,
 Real culture is tolerance, courtesy and good behaviour,
 Real culture is selflessness, egolessness and sweetness,
 Real culture is unity, oneness, universal love,
 Real culture is sacrifice, service and sublimation.

II

A cultured man is humble, gentle.
 A cultured man is noble and honest.
 A cultured man is pious and refined.
 A cultured man is soft and sweet.
 A cultured man is truthful and pure.
 A cultured man is courteous and polite.
 A cultured man is dispassionate and discriminative.
 A cultured man prays and meditates.
 A cultured man is wise and knows the Self.
 A cultured man serves and sacrifices.

III

To be civil and modest is real civilization,
 To be refined in manners is real civilization,
 To be truthful and loving is real civilization,
 To be gentle, noble and simple is real civilization,
 To be devoted to Japa, prayer and meditation is real civilization.
 To be self-restrained and serviceable is real civilization,
 To be pure, and contented is real civilization,
 To be humble and straightforward is real civilization,
 To be patient and tolerant is real civilization,
 To rest in one's own Atman is real civilization.

IV

To go about in Rolls Royce is not real civilization,
 To live in sky scrapers is not civilization,
 To have Helicopters is not civilization,
 To have abundant wealth is not civilization,
 To have bungalows and estates is not civilization,
 To have titles and honours is not civilization,
 To become a multimillionaire is not civilization.
 To be honest, humble, pious is civilization,
 To be saintly and compassionate is civilization,
 To be endowed with devotion and wisdom is civilization,
 To have the spirit of service and sacrifice is civilization.

LIVELY SYNTHESIS OF DIVERSE CREEDS

(Sri O. M. Kalyanasundaram, B.A., Madras)

From practice of the noblest calling known
Its plenty prerequisites away has thrown
A medico that yearns for mankind's weal,
And strives their ills of souls as well to heal.

With love abundant to his fellowmen,
No caste nor creed appears within his ken,
And thus enthused he fain would serve them all
By sacrifice of self, indeed not small;
And, oft, to spiritual heights his love would soar,
And see, in all, the form divine in store.

In speech polite and sweet, in look serene,
With heart compassionate and gentle mien,
A charm he wields o'er those in contact close,
That forth in him faith implicit repose.

Sankeertan, Satyam, Seva loom supreme
As his chief traits; the first would surest seem
The path to God-realization goal,
A *bhakta* seeks for uplift of his soul;
To 'love, serve, meditate and realize'—
Of renowned Yogas four the watchwords wise,
As Divine Life Society's motto stand,
Their truths sublime to preach in ev'ry land.

Tho' of his dearest Yoga he doth shine
To staunch believers as example fine,
The highest in ev'ry one of Yogas four
He represents in priceless precept more.

A sage whose magic touch the mystic science
In form facile for novices refines,

A living synthesis of diverse creeds,
To God, the destination same he leads
His *chelas* with his wondrous creed of love
That from the heart springs boundless all above.

From alien nations, too, disciples hail,
And cause South India's glory blaze a trial.
Guruparanand from Madras, a late
Recruit his part doth play in such a state.
To know Vedanta as one's birthright great
In his conviction that would ne'er abate.

"Adjust, adapt, accommodate,"—these form
The rushing blasts of his Vedantic storm.
Of his books and contributions a good deal
His lore and scholarship profound reveal.

From his seat sacred in Himalayan heights,
With universal philosophic flight,
His lectures, oratorical appeal,
To folk in far-flung climes inspired with zeal,
To whom Vivekanand by travels vast
In times of yore had spread his mission fast.

Of Sivananda's life and work there now remain
Lasting memorials for mortals' gain,
The world-wide Divine Life Society,
The Yoga-Vedanta Academy,
The Temple, Bhajan Hall, Dispensary,
Sojourners' Hostel, School and Library.

May he live long his message to convey—
To reach the goal of life, to find the way!

SAVIOUR AND PROTECTOR

(Sri P. C. Das, Jodhpur)

My heart goes out to Swimiji in gratefulness for having mercifully accepted my humble self as his disciple and pronounced his blessings upon me. I touch his lotus-feet with my head, so that his blessings may give me spiritual strength for following his instructions. Even from distance he can give to my soul spiritual purity and keep me in the path of virtue. It is really a red-letter day in my life to come under his benign influence. His is the cool shadow of the banyan tree, and I am his *Ashrita* and *Saranagata*. Now I have a spiritual pillar to lean upon and an anchor in the deep sea which was drowning me, to protect. I hope to be saved by his grace.

SIVANANDA, THE DYNAMIC MYSTIC

(Dr. Haridas Chaudhuri, M.A., Ph.D.)

[Professor, American Academy of Asian Studies, San Francisco]

I deem it a great privilege to have this opportunity of paying my humble tribute to Swami Sivananda on the occasion of his 72nd birthday. It is an occasion to reorganize oneself in the light of, Sivananda's soul-stirring spiritual message and to pray to God for his long life and vibrant health, so that he may continue to fulfil his glorious mission as a torch-bearer of Indian culture.

EMBODIMENT OF INDIAN CULTURE

Swami Sivananda is indeed a living embodiment of the spirit of Indian culture. He combines in himself deep spiritual intuition with vast erudition. The exceeding sweetness of his loving nature is harmoniously blended with the extraordinary vigour of his intellect. An uncompromising spirit of renunciation is coupled with unreserved self-offering in the service of humanity. Union of lofty contemplation with deep compassion has turned his life into an unceasing flux of divine action. Integration with the Infinite has endowed him with divine authority, and has imparted to his personality a spiritual magnetism. No wonder that increasing numbers of people all over the world are everyday turning to Swami Sivananda for spiritual guidance and inspiration.

MULTIFORM UNITY

The keynote of Indian culture is the concept of Truth as multiform unity. It is this concept which has imparted to Indian culture its boundless vitality. It is this concept which has given to India her amazing power of harmonizing radically opposed systems of thought and creatively absorbing in her bosom the divergent streams of culture pouring in from different parts of the world throughout the centuries.

The Vedic seers declared: "Truth is one, sages call it by different names." The prophets of modern India reaffirm it with reference to the great philosophies, religions and cultural systems of the whole world. Different religions are but different

pathways leading to the same God. Different philosophies are different modes of intellectual formulation of the same supra-intellectual Truth.

Different cultural systems are different modes of response to the same world spirit operative in world history. Sivananda has made it the mission of his life to apply the same unified vision of Truth toward the spiritual unification of the human race. The secret of his success and enormous popularity today lies in his personal realization of the One-in-many.

AT HOME WITH YOGA SYSTEMS

It is in accordance with the concept of Truth as multiform unity that different systems of Yoga or spiritual discipline developed in India. Since there are different psychological types to which people belong, it is only natural that an individual should be able to choose freely his own line of self-development in keeping with his distinctive psychological make-up.

Swami Sivananda, a spiritual giant that he is, is perfectly at home in all Yoga systems. His books on the different systems of Yoga combine remarkable depth of insight with perfect lucidity of expression. His writings are saturated with the power of Mantram born of personal spiritual realization. Sivananda has an inimitable way of expressing profound spiritual truths in a charmingly simple style.

POPULAR IN AMERICA

Many of my friends and students here in California have reported to me that in their opinion the easiest way to get an American interested in Hindu philosophy is to give him a book of Swami Sivananda. American people appear also to be highly appreciative of Sivananda's strong emphasis upon the need for all-round harmonious self-development,—physical, mental, moral and spiritual.

The right kind of physical training which one

gets from Hatha Yoga is no less important than the higher spiritual exercises of concentration and meditation as elucidated in Raja Yoga, or the Godward orientation of the intellectual, emotional and volitional aspects of human personality as indicated in Jnana Yoga, Bhakti Yoga and Karma Yoga.

CRITICS OF INDIAN CULTURE

The life and teaching of Swami Sivananda is a positive refutation of the misinformed critics of Indian culture. It has been contented by some leading Western thinkers, Dr. Albert Schweitzer among them, that Indian thought is characterized by pessimism, world and life negation, and consequent disregard of ethical values. (See *Indian Thought and Its Development* by Albert Schweitzer, Ch. II, and throughout.)

Whosoever makes a deep study of the source-books of Indian culture as well as of the outstanding spiritual leaders of India will be convinced of the superficiality of the above criticism. According to the teaching of the Upanishads, delight (Ananda) is the source of cosmic creation, and blissful immortality (Amritam) is the ultimate goal of all life. Is this pessimism?

It is true that Indian philosophy, especially Buddhist thought, stresses the sorrowful character of the cycle of birth and re-birth (Samsara). But the tragic nature of the cycle of empirical existence is taken into account in order to direct the minds of people to the paramount need for the spiritual reconstruction of life in accordance with higher values or eternal verities.

NEGATION FOR HIGHER AFFIRMATION

It is unfortunate that even a great thinker like Albert Schweitzer should misunderstand the true significance of the element of world and life negation which is undoubtedly present in Indian

thought. The ideas of Maya (unreality of the world), Sannyasa (renunciation), Vairagya (desirelessness), etc., seem to express the element of world and life negation.

But every student of dialectics knows that negation is an essential factor in higher affirmation, that antithesis is an essential factor in higher synthesis. The highest ideal of Hindu philosophy recommends the renunciation of the world as it appears to our ignorance and emotional attachment, so that we may reaffirm the world on a deeper spiritual foundation, and understand the divine significance of life in the context of the Eternal.

The great spiritual leaders of India have emphasized renunciation not as an end unto itself, nor as a means to mere individual salvation, but as an essential condition of selfless dedication to the establishment of the kingdom of truth and righteousness in society (Ramrajya or Dharma-rajya).

LIVING EMBLEM

Swami Sivananda is a living emblem of the same ideal. He renounced the world in order to attain God-realization, but having realized God, he embraced and affirmed the world on a higher plane in a spirit of loving dedication to the good of humanity. What is especially noteworthy is that Sivananda has been indefatigably working among the people, making himself easily accessible to the rich and the poor, the learned and the illiterate, alike.

He has been working not only to satisfy the longing of the spiritual seekers but also to remove the material distress of the multitude. He is indeed a front rank, dynamic mystic functioning as a doctor of the body, a doctor of the soul, and a doctor of man's evolving social consciousness.

MANKIND'S ONLY HOPE

The surging tide of materialism and libertinism must be put an end to. The infiltration of erroneous doctrines, all anti-harmonious, anti-cultural and anti-human doctrines must be quelled. The basic principles and doctrines of Vedic religion must be kept up at all cost. The hope of human happiness, order and abiding peace, and maintenance of the poise of the present disturbed world conditions lies in leading the divine life of righteousness, high morals, pure love, service, self-sacrifice and self-restraint and unified consciousness.

—Swami Sivananda

REALIZATION OF SIVANANDA

(As Revealed Through His Sayings)

1. The Supreme Soul abides in the heart. It is self-luminous. It is Light of lights. The Light (intelligence) of this Supreme Soul or Brahman vibrates outside through the sense-organs, like eyes, etc., just as the light of a big lamp kept inside a pot comes out through its holes and lights up the thoughts in its range. The entire world gets its light from this Supreme Self or the Absolute and shines.
2. The individual soul is enveloped by the five sheaths or Koshas. Therefore, it forgets its original state and becomes subject to the revolutions of birth and death. These sheaths are very appropriately called Koshas from the analogy of the silk-worm. The silk-worm is enveloped and overpowered by the cocoon formed by the fibres created by itself. Even so, these five sheaths overwhelm the individual soul and prevent him from experiencing the eternal, immortal bliss, which is the result of realizing his identity with the all-pervading, Supreme Soul or Brahman.
3. Waking, dreaming and deep sleep are adventitious only. They are not your own nature. You experience them at intervals, but not continuously. You are Absolute Consciousness in essence. Whatever does not exist for itself is not self-existent. Brahman is Self-existent. No one can prevent Its independence of other things as It never ceases to exist.
4. Regret not. Hate not anybody. Love all. Serve all. Take everything as God's will. Resign yourself to God's will. Have intense faith in His miraculous saving power and grace.
5. There is only one Father Who is the Lord of all beings. All are children of this One Father. This thought will lead to right understanding.
6. All men are essentially the same. Everybody should acknowledge the oneness of mankind, universal brotherhood under the universal fatherhood of God. This is right understanding. This is indeed the teaching of all world-religions. This is the corner-stone of all philosophy.
7. To worship God is to please Him. To please Him is to abide by His will. To abide by His will is to work His will under all circumstances. To work His will is to do godly actions or virtuous deeds.
8. Fight bravely in this battle of life. Arm yourself with the shield of discrimination and sword of dispassion. March forward courageously. Do not yield to temptations. Meditate on the Inner Self regularly. You will attain victory over the lower self and enter the illimitable domain of eternal bliss and everlasting peace. You will build up the life of calm strength, repose and poise.
9. Love is a great unifier. Renunciation is a mighty strengthener. Selfless service is a great purifier. Therefore, cultivate love, develop renunciation and practise selfless service.
10. The Invisible alone is the only solid, living Reality. The visible is only its shadow or manifestation. That which is visible to your finite senses has no value. It has no existence apart from your senses.
11. This world is your best teacher or Guru. There is a lesson in every thing. There is a lesson in each experience. Learn it and become wise. Every failure is a stepping-stone to success. Every difficulty or disappointment is a trial of your faith. Every disease is a Karmic purgation. Every unpleasant incident is a test of your trust in God. Every temptation is a test of your spiritual strength.
12. Within you is a great magazine of power. This power will help you in your upward climb to the peak of wisdom. Tap this power through introspection and meditation. Look within. Gaze inwards and attain omnipotence and omniscience.
13. All are changing and decaying in this world. Life mundane is evanescent and short. Disease overpowers you. Death threatens to put an end to all things. Human love is shallow and hollow. All things mundane cannot give you lasting satisfaction. They glitter and attract. After

sometime they are found to be worthless and perfectly useless. Attain the eternal life that does not fade. Attain Brahman which is permanent, real and satisfying.

14. Through repeated failures to find true lasting satisfaction and happiness in material objects of this world, you arrive eventually at discriminating right understanding, wisdom and true knowledge. Knocks and blows, pain and miseries open your eyes to transcendental divine things and generate aspiration for the divine.

15. Unity is life. Disunity is death. Unity is harmony. Disunity is disharmony. Unity is homogeneity. Disunity is heterogeneity. Therefore united be your intentions. Perfect be the union amongst you.

16. Life is a glorious and splendid opportunity to overcome defects, weaknesses, limitations, old vicious habits and impressions and attain victory over the lower self. Life is an opportunity to rise victorious, attain immortal bliss and transform human nature into divine nature. Therefore, utilize life well in every second.

17. There is no short cut in the spiritual path. Perfect regeneration of the lower nature, ethica! perfection, perfect discipline, constant medi-

tation are necessary to make you the Divine. Then alone the Sun of wisdom will shine. Then alone there will be dawn of illumination. Then alone you will experience the bliss consciousness and realize your oneness with the One and the Whole.

18. To give happiness to others is Dharma or righteousness. To give pain to others is Adharma or unrighteousness.

19. Understand life. Understand the laws and principles which govern life. Adjust your life. Meditate regularly. You can enter the Inner Harmony or Supreme Silence.

20. Dispassion, discrimination, self-restraint, serenity, faith, poise and meditation go to build up the life of calm strength and superlative victory. Therefore, cultivate dispassion. Learn to discriminate. Develop self-restraint. Be balanced. Meditate regularly.

21. Hey Saumya! O gentle youth, pierce all evils. Find out the Immortal in mortals. Soar high. In the Infinite alone you can find eternal, immortal bliss. Energize the conscious energy in thee. Abide in the Infinite.

22. You cannot develop love for God, if you hate anybody. If you love all creatures on this earth, you can attain God-realization.

MESSANGER OF THE ANCIENT SPIRIT

(Dr. Josef Pemassmey, West Berlin)

Swami Sivananda is a wonderful messenger of the ancient Indian spirit to the western nations.

We urgently need a spiritual stimulation by the Indian spirit to regenerate our own religious life.

The western spirit in our age has striven after the control of the outer world, and the Indian spirit for ever has aspired for the discovery of the inner regions of the immortal Soul. The Sages of India should help us for the rediscovery of our eternal Self, and we will help India for the material and scientific progress of her people.

I greet Swami Sivananda in the spirit of the eternal Brotherhood of all human beings, of all nations, and all religions, aspiring after the Divine Light.

APOSTLE OF GOODNESS

(Sri Swami Sivananda-Hridayananda)

In Swami Sivananda, my beloved Gurudev, we find the living manifestation of the Absolute and Perfect Truth. It is the greatest of blessings and the most honourable privilege to be a disciple of this Great Sage.

Never in the history of the world can you find another Sage who has striven so much for the good of humanity. So comprehensive are his teachings that they involve all moral truths known by man, and so extensive are his precepts that they unfold every virtue and forbid every sin. The moral and religious teachings of Swamiji are the best the world has ever known or will ever know. By following his teachings, manners are refined, views broadened, and nature spiritualized. He teaches us how to bring every thought, word and action of ours into subjection and conformity to the law of God. No other system of religious thoughts has appealed so much to the modern world as that of this Great Sage.

TRANSCENDENTAL GREATNESS

It is difficult to put into words the transcendental greatness of this modern Saint, the embodiment of all goodness, who moves about in Ananda Kutir, the "abode of bliss," permeating the whole universe with his spiritual power. To know this Saint's real nature, we have to learn to discover him within ourselves. When we are filled with supreme devotion for him, unknown to ourselves, his infinite heart will blend with our finite heart in a blissful union, and it is only then and then alone the sacred knowledge will dawn in us that we are in constant company with not an ordinary human being, but with the Infinite in human form. It is this infinite power that radiates from him that has exercised such a spell over thousands of men and women all over the world who have come in contact with him either personally or spiritually.

REVEALER OF HIGHEST POWER

In every thought, word and act, Swamiji reveals to us that the Higher Power is ever flowing

through him. Only those who have the right attitude of a disciple and who are endowed with absolute faith and intuitive understanding are able to know him for what he is.

From morning till night if we watch his activities it will become obvious to us that he has descended to this world just to plant the seeds of spirituality in every nook and corner of this earth. The seeds which he has sown will exert their effect for centuries to come and its growth will be witnessed by several generations.

The Sivananda Spiritual Literature is of inestimable value and it does and it will occupy a treasured place in the hearts of men of every religion. In most simple words he points out the easiest method to attain the Highest, which is possible for man to attain, that is to discover his own Self. At the same time he teaches us how to escape from the grip of worldly desires and attachments and smoothly and steadily, without effort, guides us along the difficult path that leads us to the ultimate goal of God-realization.

GOODWILL TOWARDS ALL

By his own way of living Swamiji teaches us how to adopt the attitude of goodwill to all men of all temperaments and beliefs. Even the most beastly behaviour of a man does not make Swamiji to lose the respect, love and reverence for the person concerned. Whether one is the worst criminal or the greatest saint, both equally get his love and compassion. He only feels pity for the ignorant, and does everything in his power to help them attain real wisdom.

In Swamiji's Ashram there is no strict discipline. By allowing his disciples to enjoy full freedom, he allows them to grow and evolve through stumbling and falling, the essential requisite for gaining lasting moral strength. With goodwill and tolerance combined with common-sense, he guides his disciples to evolve without much of imposed restraint. He points out that

every bitter experience and suffering is a spiritual education.

BALANCE OF MIND

Nothing disturbs his equanimity of mind. Even under the worst circumstances and trying conditions, Swamiji keeps up a steady unbroken balance of mind, resigning himself to the will of God. No matter how desperate conditions may seem to others, by his own example, he teaches us that there is a divine plan behind everything, and we should not get disturbed.

Swamiji's heart is the embodiment of forgiveness. The memory of a wrong action done by anyone never remains in his heart. Whenever a person injures him in anyway, he corrects the culprit's false egoistic mental attitude by showering kindness and love. It is something beyond our imagination to watch him excuse the failings of another and at the same time to witness the way in which he tries to pull him up by proclaiming his virtues.

DOING GOOD TO OTHERS

In doing good to others Swamiji gains the

maximum enjoyment. He never feels that he is the owner of his own Ashram. He only feels that he is just a trustee of what God has placed under his care for doing good to humanity. He keeps nothing for himself. Whatever he receives, he distributes cheerfully, quickly and without hesitation. For him the greatest luxury consists of doing good to others. Throughout the day he practically seems to meditate on how to do good to others. His good words and actions come from his heart and so they penetrate the heart of those who come in contact with him and raise their spirit and inspire them with noble thoughts. He teaches us that by doing good to others we have the easiest means to open our heart to the Lord.

To this living embodiment of goodness, the living God, I offer my humble prostrations and pray to the Absolute to give him best of health, happiness and long life. On this, his 72nd birthday, let us all join together and make a firm resolve to follow his teachings and to propagate them to the whole world.

OUR GUIDE LEADS US ON

(Mrs. Van Voorst van Beest, Leopoldsville, Belgian Congo)

In English there is a very nice way of congratulating on one's birthday, saying: "Many happy returns of the day." That is my heartfelt wish for you, Swamiji, that this day, on which we remember the happy moment of your birth, may return for many more years to come, that you may be in our midst.

It is such a great blessing for humanity to have personalities like you alive and near. Those great Masters, who no more are living on this earth, the Guides in the Unseen, certainly have a tremendous influence over the universe and are a help to those who arrived at a stage of spiritual evolution, when, without the need of a physical body like their own, they can easily communicate with them. But they are few. Most of us are only children on the Path and need a living exam-

ple, a human being like we are, with a warm, feeling heart, a deep understanding of human nature with its limitations, a man who is walking besides us, with his feet on the earth but his head in Heaven.

More than ever before perhaps, in this age of war and destruction, we need Swami Sivananda to help us to become conscious of the spiritual values, the Reality. You give us a discipline to follow, a spiritual education through your exact and practical methods and advices on moral culture, Asanas and breathing exercises, to arrive finally at meditation, which should not be practised for our own happiness, but for the help of humanity. Only in this way we remove the boundaries of our little ego, we expand our heart and can merge ourselves into the All.

GURU AND DISCIPLE

(Dr. B. G. Adhwaryoo, M.B.E.S., D.O.M.S.)

[President, Brihat Gujarat Dhya Jivan Sangh]

Thousands of people flock to Ananda Kutir every year for the Darshan of Poojya Swami Sri Sivanandaji Maharaj and for his blessings. Majority of them address and take him as their Gurudev. Amongst these visitors are the royal families, ministers, officers lawyers, doctors, professors, teachers, business people and even farmers and labourers. The intention with the majority is to seek the blessings of Gurudev for physical gain in one way or the other. All address him as Gurudev and claim to be his disciples. This question will vex anyone, whether by mere Darshan Gurudev will shower his blessings. If not, what should be the path for the disciple if he wants to earn his blessings and how would one be fit for his blessings.

Once one man approached Gurudev for his blessings. Swamiji replied: "Blessings are not obtained so cheaply. One has to earn it. One has to do Sadhana. Then and then only the grace of Guru flows." In short, Swamiji is stressing two points for the disciples.

SADHANA WITH RIGHT ATTITUDE

1. Every one has to do his Sadhana himself, Guru will direct him, make him aware of the pitfalls on the path but he cannot do Sadhana for the disciple.

2. This Sadhana should be done with proper Bhava (attitude). If the service is done with Bhava (Narayana Bhava) towards the sick and the afflicted, it would be first class Sadhana. But if the same service is done without that Bhav it brings almost no result. Look at the example of doctors and nurses. If they serve the patients with that Bhav they would be tremendously elevated but we see that this is not common because there is no such Bhav; work is done but because it is the part and parcel of the duty of service.

With this consideration one who wants to tread the path of Sadhan should become a *pacca*

disciple and proceed step by step on the path with the determination not to step back even once. Remember again, two things, Bhava and Shraddha (faith) are essential for any progress. I humbly suggest the following stages.

HUMILITY

Stage I: *Believe oneself to be the Sandals of the Guru.*

One must believe firmly that one is no more than the shoes of Gurudev. This should be the real Bhav from the bottom of the heart and one should behave accordingly. To be fit to be the shoes of such a great man (Maha Manav), Sri Swami Sivanandaji Maharaj, is not a small thing. By being saturated with this Bhav, one gets some satisfaction that one is at the feet of Gurudev and that he is able to, or rather has been given, the opportunity to protect his feet.

Just as shoes do not remain quite long on the feet of Gurudev, one is not able to maintain this Bhav for a longer time in the beginning. In being his shoes one learns the most important quality of humility and gets over the evil of Abhiman (ego). This Abhiman is the greatest hindrance to progress in any path, and more so in the spiritual path. Swamiji has stressed that the subtle Abhiman of being a Sannyasin is the worst of all the Abhiman. In similar way, one must guard oneself from that subtle Abhiman that one is a prominent disciple of Swamiji.

In this process one shall cultivate humility and eradicate Abhiman with all its possible forms.

When one thinks that one is well-established in this stage, then would begin the second stage.

INSTRUMENTALITY

Stage II: *Believe oneself to be the Danda (stick) that Gurudev holds in his hand.*

One must think oneself to be nothing more than a stick, as it were, in the hands of Gurudev.

This stick does not do anything by itself. It only does the thing that is done by the hands of Gurudev. In the same way, cultivate the Bhav that one is only an instrument in the hands of Gurudev and whatever is done by that instrument is done by the life behind, i.e., Gurudev. One should thereby cultivate *Nimitta Bhav* (nominal disposition).

Keep fit so that the Guru can use you as his instrument as he chooses. If this Bhav gets established then the pride of "doership"—"I did this," "I am doing such and such a thing," "I am going to do this thing next year" will vanish. The knife is cutting but cannot say that it is operating. It is the surgeon who operates, the knife being the instrument. One must become a sharp knife in the hands of the Master Surgeon, Sri Swami Sivanandaji Maharaj. He will do the finest operation of our "egodectomy."

Because of this Bhav of being the stick one may have the satisfaction of being of some service to him and one shall have the privilege of being in his hand. One is so lucky to be in his hand for which thousands crave.

SELF-SURRENDER

Stage III: *Believe to be the pen with which he is writing.*

One must write about him and for him. It is not the pen that is writing but the hand which holds the pen. Pen is only the instrument. It

writes what the mind dictates. One must surrender the mind to Gurudev and only write what the Master Mind dictates to the pen,—oneself. His mind shall be the ruling mind. One should have no independent existence, i.e., complete surrender to Gurudev.

Stage IV: *Believe to be his spectacles.*

If one's glasses are dirty, one cannot see properly. In the same way, by being Gurudev's glasses let us clean the dirt in ourselves first. This will make one quite pure. One must feel that his X-ray eyes would see the slightest dirt in ourselves and therefore the necessity of self-cleansing.

It is not the glasses that see but the eyes. Glasses are only an aid. If one is Gurudev's glasses one must see things as he sees. One must adjust one's vision according to his. In this Bhav one is in Gurudev's company for the greater part of the time as the glasses are in use for a long time and by this time one has raised oneself to that stage as to be in Sattwic mood for the greater period than in the beginning.

If one has passed through all these stages with proper Bhav, one may consider oneself to be the "upper cloth" for Gurudev and be always nearer to his heart. When one reaches nearer to Gurudev's heart, I think life's Sadhana is over. It is at this stage that Gurudev's real blessings will grace us. Let us be prepared to earn this now, in this very life only.

WORLD'S OUTSTANDING SPIRITUAL LEADER AND SAINT

(Sri W. B. Carlock, Los Angeles)

Sri Swami Sivanandaji Maharaj is today unquestionably the entire world's leading Saint. He towers above all others in matters of true human love, peace, purity and spiritual wisdom. Thus he is our world's outstanding spiritual leader, a master of splendid love and peace whose calm sublimity of character is the mark towards which all of us should strive.

In short, he is the true Teacher of what all religious Teachers should be, the Guide, the Leader, the Master of human love and truth, for the spiritual grandeur and human fellowship on our planet. May his calm and wise spirit remain with us for many more years, in our prayer.

PROMOTER OF PEACE AND LOVE

(Sri E. P. M. Owooh, Ghana)

On the seventy-second birthday of our God-sent saint of the Himalays, the whole world ought to rejoice to have him for the next seventy-two years, for he preaches peace, goodwill, and universal brotherhood of all races. He is a practical example of what he preaches, for he lives by what he preaches.

He has taught us to be promoters of peace of which the world needs so much today and to be workers of a new era for the welfare of mankind, the era of concord, universal goodwill, and amity of beliefs and opinions.

Only by practising moral laws can we affirm ourselves to be the servants of God. Only by cultivating pure love can we reach God, for "God is Love."

By our thoughts, feelings and actions attuned to the moral laws every moment, we will realize a life which is full of abundance, full of all that is necessary to make one happy, knowing well that we wish not only for ourselves but also for all our brothers and sisters in the entire world the peace and happiness of the Eternal. We must employ our faculties to the general good. We must

translate our ideals into practice.

In order to liberate oneself from all suffering there is only one means: to transform oneself by progressing spiritually, severing attachment to the material world, because each corporeal suffering is caused by an imperfection of the soul. It is certainly not sufficient that this transformation remains in the intellect or is partial; it must become real and continuous, it must extend to our whole being and evolve it towards perfection by a harmonious development. Our body must become strong and pure in order to let our enlightened conscience manifest itself freely—"A sound mind in a sound body." Waste not the precious time but always employ it to something useful. Such are the teachings of the leading Saint of the world, Swami Sivananda.

Let the whole world set down deadly weapons and put a stop to the testing of nuclear weapons; let us preach peace, practise peace; let us renounce nuclear weapons, in the name of God and the Brotherhood of the peoples. Let us love one another, as Swamiji loves us all and God loves us all.

GREAT MONK—A RARE ASSET

(Sri K. R. R. Sastri; M.A., M.L.)

[Principal, Law College, Jaipur]

A deep humanitarian, a dynamic monk, and an active servant of humanity, Swami Sivananda is a rare asset.

Though from the abode of God, he is so deeply interested in all of us.

Unlike many ochre-robed so-called Sadhus, he is free from vanity and is the very personification of humility.

To sit near him is to get absorbed in bliss; to read the never-failing outpourings of his pen is to get saturated with wisdom; to absorb the atmosphere of Sivanandashram is a lesson in detachment.

Our Adi Guru Sri Sankaracharya in his pithy lessons summed up man's quest in a combination of Viveka and Vairagya.

The Forest Academy of Gurudev leads us on the path of discrimination; and the selfless monks trained by Swami Sivananda give us lessons in sacrifice.

In short, Swami Sivananda is a successor of the Seers of the Upanishads calling us here and now to a life of deep harmony.

A Message for the World Peace Conference, Stockholm

PATH OF PEACE

(Sri Swami Sivananda)

Two world wars have shaken the world within half a century, and caused untold havoc. What is worse, they have ushered in an era of atomic and hydrogen bombs. Even the semblance of peace that prevails today is one born of fear, of a great dread. Man is afraid of man; nation is afraid of nation. Everybody is afraid of the atomic and hydrogen bombs. Therefore, they resort to cold war.

But, this is worse than war. It is said that often bravery, chivalry, and the spirit of sacrifice and service, are brought out during a war. But this cold war is devoid of even this virtue. It breeds jealousy, hatred, suspicion, ill-will, fear, cruelty and a thousand other evils, in the heart of every man all over the world. Hypocrisy becomes the order of the day.

Real peace can come only out of love and understanding. Man should love man; nation should understand another nation. Everybody should be filled with the spirit of self-sacrifice and selfless service. These qualities will manifest themselves in man if he is made to feel that he is spiritual soldier and that he is perpetually engaged in an inner war with the senses, with the mind, with egoism, in order to regain the Paradise lost. Ignorance is the common enemy. Egoism is the universal enemy. Lust, anger and greed are the

worst enemies of all mankind. Selfishness is a powerful foe.

In order to rout out these formidable enemies, man should cultivate purity, nobility, charity, love and spirit of service in his heart. Remember: the Lord has created the world in order to provide a School in which Man could learn these virtues and exercise them. Your neighbour has been created by the Lord in order that you might love him, serve him and thus grow in divinity. The Lord Himself walks in the garb of the poor and the sick in order to give you an opportunity to serve Him and thus evolve spiritually. Therefore, serve all. Love all. For thus would you secure a victory over your own lower animal nature, become a true Man, a Superman, a Divinity.

This has been the Message of the great saints, sages and Yogins of the Himalays. This is the Message of Peace: peace not only of the individual, but of the nations of the whole world.

Let me repeat: One Self dwells in all. All beings are children of the One Lord. All life is one. All people have the same problems, the same fundamental needs, and the same fundamental aspirations. Therefore, serve one another, love all, and realize the Divinity that is latent in you.

May God bless you all with health, long life, peace, prosperity and Eternal Bliss! May there be peace on earth! Om Shantih, Shantih, Shantih!

SOURCE OF GUIDANCE AND INSPIRATION

(Miss I.M. Roodt, Pretoria)

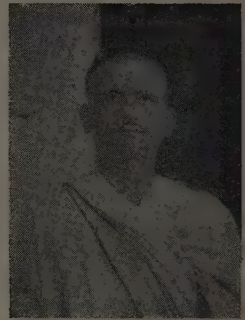
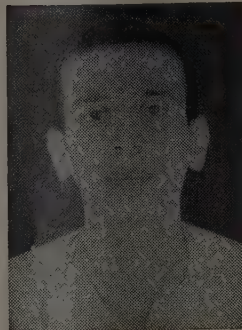
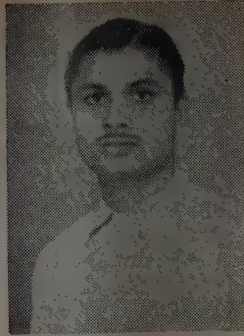
I offer my warmest good wishes for the health and happiness of Sri Swami Sivananda on the occasion of his 72nd birthday. It is my earnest prayer that he may long be spared to us, in his physical form, as a source of guidance and inspiration.

I would like to express to Sri Swami Sivananda my sincere gratitude for all the guidance and support he has extended to me since I have been privileged to come into contact with him. I would also like to express my appreciation to him for having brought me in touch with this most wonderful and holy science of the Yoga of synthesis.

Many are the paths that I have earnestly trodden, but without finding the clear and sure direction with which I am now blessed. For this alone I am truly grateful and shall endeavour to fulfil the high expectations of my beloved Swamiji.

God bless him and sustain him for ever.

SOME OF THE CONTRIBUTORS



Top row, left to right: General K.M. Cariappa, Indrajit Sharma, Vinoy Vihari;
middle row: Sivananda-Lori Goehl, Swami Chidananda, Bindeshwari Prasad;
bottom: Colonel A. N. S. Murthi, Swami Venkatesananda and Swami Sivananda-Hridayananda.

SIVANANDA AND WORLD CRISIS

(Sri Leslie C. Davis, British Guiana)

The human mind can no longer control its own creations, and the earth, which grew from beauty to beauty, to satisfy the human mind, is now rapidly spinning, with its multi-millions mer- rily sinning to dark destruction.

At this time, however, I am fully aware of the mission of Sivananda. God is good. He gave us good things. At every time of crisis there is some world-leader who is capable of showing the way to peace and happiness. Sivananda is re- nowned for his courage and his goodness and his mind is pure and powerful. Others, therefore, can ask him for guidance and assistance.

MY PRAYER

But Thou, O Sivananda!

Thou who knowest

The subtle secrets

Of the human mind,

And hast willed

That the bright immortal best in us,

With all the good God gave to us,

Must triumph

Thou, O Blessed Sivananda!

Canst speak truth boldly

When horrors threaten madly,

And with pure power do thou protect us

From the sordid creations

Of the base mind.

GOOD WAS BESTOWED ON US

Looking back into the past we can easily see that from the very first all that God gave to us was good. God said:

Let there be light,

And there was light;

And the light was day,

And the darkness night.

And God said:

Let the earth bring forth grass,

And let fruit-trees yield fruit;

And grass and fruit appeared;

And all these things were good.

HOW TO PRESERVE THE GOOD

Christ, the son of God, was crucified by evil men, but before he died he told men how they can keep the good that God has given to them. Christ said:

Let not your hearts be troubled,

Believe in God, believe also in me.

And Christ said:

I am the Way,

The Truth and the Life;

If ye love me

Keep my commandments.

But men have not been able to do as they were told and have created the ground-work for the evil days to come.

ROAD TO DESTRUCTION

Now, therefore, our civilization is dominated by those who, like the Eve in the Garden of Eden, are being willingly betrayed and are unable to save themselves.

Who said,

Let us split the atom?

And who said,

Let us make the atomic bomb?

Was there no whisper in the darkness?

Did not some soft voice whisper the truth

To those who erred—

That the result may be ruination,

That this uncontrollable energy

Would destroy the good God gave to us?

But those who are aware of the rich rewards which can be gained by leading the divine life are not afraid to face the world crisis, for they know how they will triumph in the end. Sivananda himself has explained how they can win through to success.

WAY TO REDEMPTION

He says: "Even a few Yogins of inner spiri- tual experience or Self-realization can transform the whole world and bring peace, plenty and pres-

perity. Millions devoted to them will share the spiritual treasures acquired by them. They will begin to feel that the one Self dwells in all, one life lives in all and the Cosmic Will expresses itself through countless beings. They will begin to see that all distinctions are man-made and that all boundaries are imaginary. They will begin to think in terms of humanity, to practise universal religion of cosmic love. This is the road to peace."

THY WILL BE DONE

Let us pray:

May Thy will be done

On earth,

As it is in Heaven!

And may we see Thee

And know Thee!

Even though in visioned loneliness,

(Like Milton)

Even though in insoluble ultimates,

(Like Goethe).

I am Alpha and Omega,

Said the Lord;

The beginning

And the end;

Uncreated,

Omnipotent,

Eternal.

The Spirit's radiance,

Mirrored

In the human mind,

Can save the earth

From dark delusions,

And chaotic abyss

Into which it is spinning down.

I am Alpha and Omega,

Said the Lord.

I willed,

I created,

I gave love to all.

And all who truly love,

With wise whispers of truth,

And glad radiance of divine beauty,

Can create

Divinity.

And the peace you pray for

Will be with you ever

Even unto Eternity.

PHILOSOPHICAL MOULD OF SIVA

(Sri S. N. Tipnis, Sakuri)

In the whole range of Indian philosophical literature, we rarely notice the care and grace that are characteristic of Siva's philosophy. Swami Sivananda has touched almost every phase of Indian philosophy and very lucidly elucidated the principles underlying.

His style is chaste and simple, and his language is easy but graceful. He has brought the sublime truths of the *Upanishads* within the reach of a common man.

His books are a boon to humanity. They are so illuminating and inspiring. They awaken the soul which is asleep under the spell of Maya, and lift it to the magnanimous heights of Eternal Verities.

Siva's words are dynamic. They cut asunder the knots of ignorance and free the soul from the

bonds of Maya.

In Siva's words, we hear the echoes of the ancient Rishis. They convey to us the ancient truths, propounded by the sages of the past. Siva is the modern Rishi who has descended to this earth-plane, to lead us all to the Goal Supreme.

Siva is a true Vedantin. His love embraces all creation. Any soul can drink from the well of his divine knowledge.

"Be good and do good" is the gist of Siva's philosophy and teachings. It can be practised by all, without any distinctions of caste or nationality.

In the present times, when the world is groping in the dark and is suffering from the evils of materialism, Siva appears as our Saviour and the Beacon-light to humanity.

A BOON TO HUMANITY

(Dr. S. Krishna Rao, M.B.E.S., Madras)

On the occasion of the seventy-second birthday of His Holiness Sri Swami Sivananda Saraswati, I pay my humble tribute to the great sage and seer of modern age and pray to God Almighty to bestow on him many, many years of long life and perfect health so that he may continue to spread Spiritual Light and Peace to humanity. It is indeed one of the greatest boons of God to mankind that Swamiji has taken birth at this age and is continuing to serve the world to his utmost capacity sparing no pains on himself.

In the modern world man is paying the least attention to the great spiritual truths which have been handed down to us from ages. He has no respect for moral laws and ethical principles. He is under the grip of economic stress. Man is so busy with his day-to-day life and the problems which face him that he has very little time to devote, to think, about the aims and ideals of human existence. The great power-politics, economic domination of one country by another and armaments race make the very existence of man uncertain. It is behind this background that we have to review the great life and wonderful achievements of Sri Swami Sivanandaji Maharaj.

YEOMAN SERVICE

Sri Swami Sivanandaji has been working hard for the past quarter of a century to spread the culture of this land based on eternal spiritual values, ethical perfection and moral upliftment. This he has been doing by publication of books, journals and pamphlets. The Ashram that he had founded has grown from humble beginnings to one of the most popular and premier institutions catering to spiritual growth of man, which is run mainly on public support and donations from admirers and disciples of Swamiji. An important activity of the Divine Life Society whose headquarters is housed in the Ashram is the publication of spiritual literature. For this purpose this institution is equipped with a most modern electrically operated printing press. The output of the press is so

large and fast that it is hard to keep pace with it. Majority of the books are from the pen of Swamiji who is a prolific writer and many of these books are distributed free by the benevolent and generous-hearted Gurudev.

VERSATILE WRITER

Any visitor to the Ashram, in addition to the love and care that Swamiji bestows on him, is virtually loaded with his books. Many of the books that Swamiji writes are on the ancient texts like *Brahma Sutras*, *Upanishads* and *Bhagavad Gita*, in an easily understandable but forceful style so that subtle philosophical truths on Vedanta and various Yogas can be understood by an average individual. In addition to these exhaustive writings Swamiji has also written for the benefit of the busy man, who has little time to read them, homely and humorous verses and short essays which contain the essence of his teachings.

His books like *Science of Reality*, *Illuminating Teachings*, *Essence of Teachings* or *Spiritual Awakeners* are so concise but so rich that each topic can be read in a few minutes with greatest possible benefit. He has also written for students, ladies, householders and children, and the advice and instructions given are invaluable which can be practised in day-to-day life. His books are ready-reckoners and reference books fit to adorn any library. These books are sent to different Divine Life Society branches, libraries and individuals all the world over. In addition to these Swamiji's disciples both in India or abroad write to him for guidance in spiritual path or solutions of various problems, in everyone of whom Swamiji takes a personal interest for the individual's spiritual advancement.

HAVEN OF BLISS

A visit to the "Haven of Bliss," the headquarters of Divine Life Society, becomes a most illuminating experience. Many varieties of people visit this place, some visit for the solution of their

various problems and difficulties, some others to experience the Peace and Quiet of the holy spot, and some others stay on in the Ashram for weeks or months to undergo spiritual discipline or Sadhana. Everyone of them comes back with renewed faith in God and religion.

The place where the Ashram is located is hallowed with spiritual vibrations of sages and seers from time immemorial down to the present time of our Swamiji. There is an aura of Peace and Bliss about the place and one feels supreme joy and contentment. For the time being one forgets the numerous difficulties and problems of life which obsess one in day-to-day life. All these problems appear very trivial and unimportant amidst the higher values and aims of religion and God.

COSMIC LOVE AND STRIKING WISDOM

One can learn much from a visit to the Ashram. The words of wisdom that fall from the lips of Swamiji and his day-to-day activities and behaviour, the love and kindness with which one is treated, the kindly interest he takes in everyone's comfort and convenience are all eye-openers and reveal Swamiji's cosmic love. Whenever Swamiji speaks, words of highest wisdom and truth come out of his mouth. As an instance I may narrate an incident that happened. Swamiji ordered for coffee for the visitors who had assembled in the Office and some disciples were busy serving coffee. One of the cups fell down in the adjacent room and broke into pieces. Any of us would have admonished the person concerned, at best we would have asked him to be more careful. But what was the reaction of Swamiji? He said, "In the beginning there was one and one has become many." A Vedantic truth is indicated here—that in the beginning there was one Brahman and the one has become many as the variegated world.

DETACHMENT

Here is another instance. The Ganges was

in floods and Swamiji's Kutir was threatened with destruction or being washed away. The same day the Governor of Punjab happened to visit the Ashram. From morning till noon Swamiji was busy at the reception. In the evening Swamiji was invited by the Governor at the dak bungalow nearby. By the time Swamiji returned, the Kutir was partly in ruins and as many of Swamiji's personal belongings and books as possible were salvaged, but some of them were lost. When Swamiji returned he had to be lodged in a hastily arranged room inside the hospital premises. Swamiji was in the least worried about the flooding of his Kutir and no feelings of anxiety at all were discernible on his face. He had the same air of joviality about him. That is his spirit of detachment, although there is so much around him. Here is an instance of the spirit of renunciation. If only one could observe, there are many things that one can learn from Swamiji.

There are only the chosen few who are always by the side of Swamiji to serve him. There are many others who frequently make a pilgrimage to his place to profit themselves by coming into contact with him. Even a single visit is enough for one's benefit, for Swamiji takes special interest in all who come into contact with him and surrender themselves unto him. When this is the case, is it not in our own interest that we should visit the great sage and seer of modern age or at least write to him and obtain his blessing?

This age is blessed indeed because Swamiji is amidst us and is working incessantly day in and day out—working for the spiritual upliftment of mankind. Let us pray to God on the happy occasion of his birthday that he lives for many, many years to come to spread Light and Knowledge throughout the world. Let us thank God for the boon that He has conferred on humanity at this time.

WHAT ONE MUST LEARN FROM OUR GURUDEV

(Sri Swami Sadananda)

Our Gurudev has now thousands of disciples scattered all over the world. A few thousands of them have had the good fortune to see him at Rishikesh. A still smaller number have been living with him and benefiting by close contact with him. It is doubtful if even those who live and move with him have exercised any thought of how to learn from him for the sake of self-improvement. Since the value of association with great people is to be measured by the lessons that have been learnt and the consequent transformation effected in the nature and character of the disciples, I intend to place before the reader some things which everyone must learn from Swami Sivananda.

IMPERTURBABILITY

First and foremost comes Gurudev's imperturbability. Many complain that they have no peace of mind. But how can they have it as long as they are allowing themselves to be disturbed by events that happen to them, whether they are trivial or serious? Swami Sivananda is an object-lesson in this respect. There have been serious situations in the Ashram which would agitate a lesser man than our Gurudev.

Once the secretary went to him in the night and said, "Swamiji, there is no possibility of feeding anyone in the Ashram tomorrow unless we can clear off the debt of Rs. that we owe to the provision merchant. So we have to ask the Mahatma inmates to go to the Kshetras at Rishikesh." Gurudev merely smiled and the usual *Satsang* went on undisturbed.

At 4 A.M. the next morning the dowager Rani of came to the Ashram in her car, knocked at the door of Swamiji's Kutir, gave a cheque for Rs. 10,000/- and said she was in a hurry to go away to Hardwar. After she departed, Swamiji sent for the secretary and paid the amount. The crisis was averted. But it was a crisis only to the secretary and the inmates. Swamiji was absolutely calm throughout.

IN THE HANDS OF THE LORD

Where does his calmness come from? It is from his conviction that he is only an agent in the hands of the Lord and all problems that arise in the course of the discharge of his duties as an agent are to be solved by the Lord Himself. Will any clerk in the office of a business man worry himself when the boss has to face a financial crisis? It is not the headache of the clerk.

Likewise why should any one of us worry ourselves when we know that everything relating to our affairs is being looked after by him? Ours is only to do our best and leave the rest in the hands of the Lord. If we follow Gurudev's method, we can have perfect calm and absolute peace of mind. His constant advice is to tell ourselves "Even this will pass away." There is no trouble in the world that will not pass away.

INDIFFERENCE TO SLANDER

Another thing we have to learn from our Gurudev is total indifference to slander about ourselves. As long as the world is what it is, men will speak ill of others. Sometimes what is said may have an element of truth but there is almost always exaggeration—sometimes the whole story may be a pure fabrication. In any case, ninety-nine per cent of us become agitated and disturbed by such remarks. Somebody comes to us and says "So and so said this of you." We are at once upset.

Look at Gurudev. He is not upset. Why should he? When you know that you are answerable for your deeds only to God, why should you lose your balance when you hear that someone thinks ill of you? Fundamentally, it is vanity that is responsible for your trouble. You do not have the inner strength to rely upon. How long can you build a reputation upon such an unstable foundation as public opinion? The more you agitate yourself the more you lose your mental strength. The only way is to be firm and

unmoved as a rock. Follow Gurudev's example.

Talking of slander, another good quality has to be acquired from our Gurudev: He will never listen to scandal. Try to tell him something bad about another. You will not find a hearing. It will be like speaking to a wall. How few realize what a great quality this is—not listening to scandal. One who allows another to talk scandal is, without his own knowledge, making himself mentally diseased. He allows his mind to dwell upon the thoughts which are in reality to be kept at a distance from him because they are extraneous and often injurious to him.

It is like allowing cancer to develop itself in one's body. The stage is soon reached when the disease becomes incurable. The mind very rapidly gets corroded. There is absolutely no chance of our developing universal love if we take delight in hearing scandal. Without the practice of love for all, how can we develop Sama Darsana (equal vision). In other words, how can we have spiritual progress?

ADHERENCE

Another good trait in our Gurudev which is often left unnoticed is what may be spoken of as the "Stick-to-it" principle. When he has decided upon a course of action, he will stick to it at any cost. He fixed Ananda Kutir as his final dwelling place and nothing will induce him to leave it. Years will roll on: he will be doing his work at Ananda Kutir whatever be the advantages or disadvantages of staying in one and the same place.

He planned out his daily life consisting of Ganga Puja, the Ganges bath, attending to office correspondence, meditation, book-writing, *likhita japa*, Hatha Yoga exercises, and not a day passes without his going through his daily routine. In this advanced age, with so many physical disabilities, he does the Yogic exercises—of course, in his own restricted way.

He knows that he has already advanced spiritually and many of the items of Sadhana are no longer needed; yet, he will stick to them for the

sake of discipline and also for setting an example to others. When I observe this trait in our Gurudev, I am reminded of the description of Sri Krishna's daily observances in the 70th Chapter of the 10th Skandha of *Srimad Bhagavata*.

MATTER OF DUTY

There we are told that Krishna would rise in Brahmanuhurta, sip *Achamana*, contemplate upon the Atman, have his bath in pure water, wear new clothes, perform *Sandhya*, pour oblations into the fire, offer prayers to the Sun, give oblations of water to the Devas, Rishis and Pitris, distribute silks, etc., to Brahmanas and others. What necessity was there for Sri Krishna to do all this? Yet, he did it as a matter of duty. So, too, our Gurudev makes it a point never to swerve from what he has set for himself as a duty to be discharged. The value of leading such a disciplined life is that there will be no *Vikshepa* (tossing of mind).

The young disciple who takes Sannyas from Swamiji will do well to stick to a place—Ananda Kutir is the best place—and, setting for himself a definite course of action, stick to it for at least twelve years. Then he can elevate himself spiritually as Swami Sivananda has done.

Gurudev also observes the principle of "Do it now." He hates procrastination. It is not necessary to write in detail about the benefits of doing things then and there. Everyone knows it but it is hard for some people to avoid laziness and the temptation to put off doing things.

EVER A STUDENT

Swamiji lends his ear to everyone but he rarely opens his mouth. He feels that there is always the chance of getting some new ideas even from very ordinary people. That is why he listens to anyone who has something to tell him. In reality, Gurudev is ever a student, always willing to learn. I have seen him ask a certain person (whose name it is not necessary to mention) to narrate stories in the Satsang. (This was happening some years ago.)

Of course, many of the stories so narrated would be very silly. But strangely enough they would reappear in Swamiji's books with amendments, alterations, etc., and then would become very readable and would have some instinctive value also. This attitude of listening to others must be developed by many of us. On the other hand, we find too many people who are too eager to say something of their own,—whether it is worth mentioning or not—and too unwilling to lend their ear to what another says.

HUMILITY

In fact, at the bottom, the trait noticed above, is based upon the quality of humility—a quality which is inborn in Gurudev. He has studied much. Yet he has great respect for learned people. He feels that Saraswati the Goddess may employ any human tool to give Her teaching. Whenever some member of the Ashram holds a class on the Gita or Raja Yoga or any other subject, the first to come to the class is Swamiji himself.

When I was holding classes, I was feeling that my class would be valuable only if he was present. Perhaps he was giving me ideas through thought. His mere presence would make me feel that I should have no sense of pride and that I should say what I had to say in a spirit of humble devotion to the Lord. This was the influence of Gurudev's sense of real humility. His humility is very different from that of others. There are some who will be profuse in their expressions of humility. But most of such expressions are insincere. Real humility must be learnt from Swamiji. That is the first step to self-surrender to the Lord and the conquest of the ego.

CLARITY OF JUDGMENT

Never have I perceived in Gurudev want of clarity in judging things. Age only adds to his ability in this respect. Senility will never affect him as long as he lives. That is due to his innate ability to avoid confusion of thought. How few, even among good scholars, have clear thinking! If you observe people talking or discussing, how

often will you find irrelevance in argument! How often do we see people leaving the main point and running off at a tangent, leading to conclusions which have no bearing upon the topic of discussion. When we find such defects among professors and lawyers, not to speak of engineers and doctors, we are greatly disappointed indeed.

Especially in matters spiritual, how can any progress be made if there is confusion of thought. How many are cases where those who sit for meditation are led away by hallucinations or day-dreaming or illusions! Gurudev is not only above all these but is ever alert to detect fallacies as soon as they appear. I happened once to talk to him of a certain lady who used to get into trances which would last for eight or ten hours and said that the general belief of those who have seen her was that she was God-possessed like Ramakrishna Paramahansa. He asked me, "Are you sure that it is not a case of hysteria?" I could not answer the question. I state this as an instance to show that he never allows himself to be duped by appearances and that his perception is always quite logical and correct. This trait has to be imbibed by his disciples.

EXCEPTIONAL MEMORY

Along with clarity of vision goes good memory. Many have marvelled at the tremendous memory he has for faces and details about people who have seen him once. I have observed the same ability in Kumbakonam Sankaracharya. Of course, everyone knows how intelligent he is. I feel that good memory is possible only for people who fully love everyone. When anyone approaches Swamiji and talks—though it may be only for a few minutes—Swamiji is thinking about how to help him.

It does not take him much time to find out in what mental state the person is, and being full of love, is thinking of how he can make him happy. Even after the person has gone away, in the privacy of his own room, Gurudev will be, I am sure, thinking of cases which deserve help and

he will be praying for them. That is why he remembers people so well.

GENEROSITY

About his generosity—which he sometimes evidences to the point of lavishness—his sweetness of disposition and such other qualities, nothing need be said. They are very well-known to all. But there is one peculiarity about him which has caused me much surprise. Of course, it is not a quality which anyone can learn from him. Yet, I am mentioning it here because it is least known about him. He has a kind of Siddhi in something particular—I cannot find any other explanation.

What I refer to is his eating anything that

is offered to him by pressing admirers. Some people come with sweets and will not be satisfied unless he eats at least a little of them. He will not deny them the pleasure. The nature of his health is such that if he eats even a very little of what is offered to him that is outside his usual menu, he must suffer for it. But the miracle is that he eats and does not suffer. I have to infer that like the late Trilinga Swamigal our Gurudev also has the ability to send out of his body all that the body does not require.

If at least a few of the virtues which I have mentioned above are practised by Swamiji's disciples and admirers, he will feel that his mission has been carried out.

COMMUNION WITH GURU

(Sri Swami Omkarananda, 'alias' Mrs. Hanna Herrmann, Switzerland)

Deep communion with the Guru and the experience of Omnipresence are one. Heart and soul are flooded over, then, by inexpressible love and the awe of Divinity, so that adoration and beatitude fill the whole being, and praise, prayer and meditation are the natural outgrowth of this state, as well as spontaneous practical service.

In this attitude of enraptured love, everything is self-understood. There exists no sense of sacrifice for the enriched radiant mind, the blissful heart and the joyfully ready hands.

There is another point yet: The experience of the Master's accomplishments within the disciple makes him realize Divine Grace, Wisdom and Omnipotence and makes him rely on them for the good of his fellowmen. However all must dawn, ripen and realize in him, before he is graced and able to test and experience the same in the life of others.

The fact of humanly inexplicable and irra-

tional change of circumstances bringing about a wonderful revelation of a sudden revolutionary healing of mind and body, the fact of the appearance of unknown seekers turning up in scores, being driven by an involuntary force, and finding solace and peace—these wonders which are but the working out of the Divine Law, are only truly realized by those who have become one with the One Heart, the One Intelligence and Wisdom and the One Absolute Life-Surrender to their Guru. Theirs is the spiritual, holy, divine Union with the unerring Guide, the Beacon-Light of Wisdom, the never-failing Example of patient, unconditioned, never-tiring Love and Service.

Salutation, adoration, prostration to the Lord in human form. May He remain on earth for many years to come, not only for us, His disciples, but for the sake of the whole of humanity and of the universe in toto.

Infinite, sublime glory and gratitude to our Gurudev.

REVELATIONS OF SIVANANDA

1. You rise or fall by your own actions. Virtuous actions elevate you; wicked actions pull you down.

2. Mind does all actions. Mind is the maker of all Karmas. If you conquer the mind, you conquer the whole world. Make the mind one-pointed. Make the mind calm and serene. Subdue the mind and enjoy eternal bliss and immortality.

3. He who treads the path of Truth and righteousness, lives blissfully. He is ever serene and joyful.

4. Pleasant is the service of the poor, pleasant is the service of the Guru, pleasant is the service of saints, pleasant is the service of parents.

5. He in whom there dwell peace, truth, non-violence, purity, self-restraint, humility, patience, tolerance, is a liberated sage.

6. Desire is a disease. Cure this disease with the drugs of dispassion, discrimination and enquiry into the nature of Atman or the Immortal Soul.

7. Sun shines, wind blows, river flows, rain falls for the benefit of others. Follow the footsteps of these Nature's agents. Serve others ilke them. Then alone you will say "I have lived today and have found life good."

8. The rivers are restless. They find rest only after joining the ocean, their cause. Water gets evaporated from the ocean and forms clouds. Clouds pour down as rain-water. The rain-water in the hills becomes the rivers. Therefore, the ocean is the cause for the rivers. Even so, the restless Jiva or the individual soul can find its rest only after joining its cause, viz., Brahman

or the Eternal.

9. The Laws of Nature do not stand in the way of your attaining freedom and perfection. They are never opposed to your achieving the goal. They are rather favourable to you.

10. Leave each man to his own opinion. Do not enter into heated debates and discussions. You will enjoy peace.

11. You take great interest in useless matters. Your mind is wholly absorbed in them. Even in the dream you think of these useless things only.

That which is most necessary, that which can give you eternal Peace and perennial Joy is negligently passed over. What a great deplorable state!

12. Purity is the greatest acquisition. Peace is the greatest wealth. Sat Guru is the best of relatives. Nirvikalpa Samadhi is the highest happiness.

13. There is so much good in the worst of us and so much bad in the best of us that it ill-beforeshes any of us to find fault with the rest of us. This is indeed the motto for all of us.

14. Truthfulness, mercy, straightforwardness, non-injury, purity, forbearance, forgiveness, benevolence, generosity and such other virtues do not exclusively belong to Hindus, Christians, Mohammedans or Buddhists. These virtues are not the exclusive property of any country, nation or community.

15. He in whom there dwell truth, righteousness, mercy, forgiveness, non-violence, self-restraint, purity, humility, self-sacrifice, love, benevolence, etc., is a sage or saint.

BODHISATTVA-MAHASATTVA OF THE PRESENT WORLD

(Dr. Tan Yun-Shan, Principal, Viswa Bharati China Bhavan)

Sri Swami Sivanandaji Maharaj is not only one of the great saints and sages of modern India, but also a Bodhisattva-Mahasattva of the present world and an Avatara of the Arya Dharma or Eternal Truth and Religion. I most respectfully regard him as my living spiritual Gurudeva. As such I can hardly or need hardly pay any verbal praise to him but join with others in spirit in praying for his long life and good health for the salvation of humanity.

ONE WHO RADIATES DIVINE LOVE

(Mrs. Beryl Billett, England)

Most people in the world, and especially those who are getting a little older, realize very well that physical possessions and materialistic ideas do not completely satisfy man. Always there is the inborn hunger for love, the feeling that nothing in life is really worthwhile unless we are loved and appreciated by somebody. This longing for love is very real, and it shows itself all through life in different ways.

The yearning of a child for its mother's love, and for the approval and appreciation of the adult people around him, is very strong, and necessary for his growth and progress. Also the desire of young women to be loved and cherished by their husbands is necessary for the health and happiness of the family.

The desire to be popular and loved among our friends and neighbours helps us to be sociable and well-mannered, and the desire that our country and nationality should be admired and loved helps in the formation of good governments and benign political ideas.

MATERIAL WELFARE

We know we all need enough food and clothing and houses, and most people in England have enough of the material necessities, and many have luxuries like cars and television sets. This material welfare of the people is essential, and the poorer countries are struggling hard to bring the standard of living up to a good level for all their people, including the sick and the aged.

But however good the material essentials may be, all of us need and long for love. Our health and happiness will weaken and fade unless we are loved. Whether we be child, man, woman, young, or old, to be loved is our salvation and our joy.

YEARNING FOR LOVE

Many of us recognize this need in ourselves, and we yearn for love as a thirsty man yearns for water. If we are fortunate, we receive parental love, family and social love, national love, and the sweetest of all, divine love. Divine love has a beauty, all its own, and it is described and praised in all the religions in the world.

Those of us who are fortunate enough to have received divine or religious love and appreciation have found it manifesting in human beings like ourselves. We may only know one such person, but one is enough, and to receive true divine love from one person can fulfil our deepest need. Even if the lover of our souls is only in the imagination, as in the person of the Lord Jesus or Sri Krishna, his love can reach us in the words of Holy scripture, and we can feel and know that divine love exists somewhere in the world.

LOVING INFLUENCE

Swami Sivananda gives true love to his devotees, and blessed indeed are all those who grow and are happy under his loving influence. There are others like him, but wherever they may be, whether well-known or hidden and obscure, we should all be grateful for the love that reaches us through the words and works of such people.

To be wanted and cared for and loved is our means of redemption and salvation; so that we in our turn may want and care for and love our fellow human beings. Let us all grow in kindness, and in the measure in which we have been divinely loved, let us learn to love one another with a pure heart, fervently. "Freely ye have received, freely ye give."

IMMORTAL TEACHINGS OF THE HOLY SCIENCE

(Sri I. H. Bull, England)

To love and serve all and be the witness to that Divine Supreme Entity in us all, is the path of the Holy Yoga, which takes us to the only Father in this world who can give us Immortality. The immortal teachings of Swami Sivananda are published for all mankind to know of this Holy Science.

UNIQUE WAYS OF OUR MASTER

(Sri M. Ram Mohan, Bangalore)

Everyone knows that "the primary object of life is happy living." One day I was in a very much disturbed state of mind. I was thinking of some ways and means to push on in my life. Soon I heard someone calling me. When I went out I saw the post-man with a parcel for me from His Holiness Sri Swami Sivanandaji Maharaj. Immediately I was reminded of the Gita (IX: 22): Those devotees, however, who, knowing no one else, constantly thinks of me, and worships me in a disinterested way, to those ever-united in thought with me, I bring full security and personally attend to their needs." This pushed me with such a force that I had an opportunity to meet Swamiji personally and sit at his feet and enjoy the life's object in his company for about six months at Munikireti,—Sivanandanagar.

I can say, as with the Buddha, Swamiji understands through his cosmic power the difficulties of the struggling one, even though the person may be a near or distant disciple or a total stranger, and helps him at the proper time when the person needs such help. If it was not so, Swamiji would not have sent me the books and elevated me at the time when I am in need of it.

PRACTICAL TEACHER

I found Swamiji always cheerful, joyful, and ever busy in broadcasting the spiritual knowledge to the world. Swamiji preaches what he has practised and is practising. Swamiji's Sadhana and philosophy are a peculiar one which none of his predecessors either in the East or in the West had adopted. Swamiji sees more of the soul of man than his body. One who has read Siva Gita, Swamiji's very brief autobiography, will know that he is a sage of all the three omnipotent, omnipresent, and omniscient aspects combined.

Swamiji addresses the aspirants directly, making no distinction either of caste, creed or religion, and advises them with such a force, special appeal, and helpful instructions that they are at once elevated, transformed and bestowed with

peace, love, courage, contentment, solace and happiness.

One unique thing that I found in him is: He dresses as we dress and sits with us talking, eating, and moving, as freely as a friend, and sees that none fear or feel shy to be at ease with him to get their doubts cleared. He instructs us in a humorous way and charges us with his spiritual powers and raises us to the lofty place where he always rests, and gives comfort to the mind as well as to the body. We can see the head of Sankara and the heart of the Buddha combined in Swamiji.

EMBODIMENT OF VIRTUES

As an embodiment of truth, love and mercy His Holiness has assumed a position of universal interest. Swamiji's teachings have gained appreciation not only in India but far beyond its borders. Swamiji has written more than 300 books. His language is so sweet and simple that everyone can easily understand what he teaches. People of many kinds from various places come to pay their homage to Gurudev. Siva is the first to greet all, whoever that comes to him. "Jai ho" is his pet greeting.

HIS CALL

Swamiji addresses individuals as "Blessed Immortal Atman" in his letters. He teaches us to be good and do good, know what we seek and then we ought to seek. He declares; "Nothing on earth can give you supreme joy, everlasting happiness, and unadulterated bliss. Youth fades away like the evening flower. Weather changes like the black clouds. Age runs out like the river water. Youth, wealth and age will quickly give way to ugly death. You have mistaken pain for happiness. Your only duty is to realize your Atma which is within and everywhere. He who knows does not speak. He who speaks does not know."

Swamiji is quite different from other Gurus. Narada helped Dhruva. Rama helped Hanuman. Krishna helped Arjuna. But my Siva helps all

that are forlorn, and all the wandering children of God. He puts them on the spiritual path and, in addition, works unceasingly to guide the aspirants, far and near, throughout their Sadhana, keeping a close watch over their progress. He not only enlightens the intelligence in individuals

but also feeds it with the oil of knowledge and guards and protects all his disciples. Such is the Mahatma, the world teacher, the Maha Mandaleshwar, whom we know as Swami Sivananda Maharaj.

May Swamiji live long to illumine us all, and to make us realize our goal of life, God-realization.

THINKER, WRITER, AND A 'POWER' OF RARE MERITS

(Sri Hiralal Mehta, Solicitor, Bombay)

The day breaks when the Sun rises; so does the life of the Sannyasi begin when he steps out of the worldly circle and dons the Yellow Robe. May we well rejoice on the anniversary of the Day when Swami Sivananda resolved to devote his life in the service of Humanity and to the cultivation of the Moral Word.

Swamiji belongs to the school of Thinkers who hold that religions of all countries are fundamentally same, and that the seeming diversity is indicative of the underlying unity of them all,—that they are like rivers running to merge in the ocean which is one and mighty Alone.

Swamiji rejoices at the new-born desire of the citizens of Free India—to hark back to the old days and make the study of religion and ancient history, compulsory in our Universities. This welcome turn in the educational policy of our Universities will give the needed call to our Pundits and Acharyas who must occupy their rightful place, as guides and teachers in the cultural life of New India.

Swamiji is a powerful and prolific writer and thinker; his books contain lucid and easily under-

standable renderings of the Upanishads and the Gita, lessons in Yoga and transcendental philosophy and useful instructions on food, health and Yogic exercises for health and body-building.

Swamiji is a power of rare merit and his poem on Mahatma Gandhi is a piece of charm and sweet music. His books are a boon and a blessing to those who would turn their attention to the vital subjects that Swamiji teaches and which must now occupy a place in the curriculam of our Universities.

Swami Sivanandaji is one of the great thinkers of modern India. The rapidity of his publications, the rush and rhythm of his words, the depth of his thought, the lucidity, earnestness and sincerity of his language, the *Bhajans* he composes with such pleasant music, his *Ram Dhun* and marching song of "OM" and, above all, the kind and loving personality behind the pen,—all these overwhelm us and evoke feelings of great admiration, respect and love for this Jagad Guru.

May Swamiji live long years to influence the ethical, cultural and moral well-being of the young generation of modern India.

MAY YOUR LIFE CONTINUE TO INSPIRE MANKIND

(Dr. Med Luft, Switzerland)

We congratulate you, Swami Sivananda, on your seventy-second birthday and want that you shall continue to guide us all in future also in leading the holy and divine life. It is very necessary for us to have such men like you, and we all pray that we may be shown the right way. I believe, that your life shows the way to Him. Therefore, we pray that God may bless you, may your life continue to inspire mankind, that people may seek God and not materialism.

WORLD PHILOSOPHERS' CONGRESS

(Sri Swami Sivananda)

If a major world-catastrophe is to be prevented in time, the foremost philosophers of the world must come forward. There is this sacred duty; for the Light of Divine Knowledge, the radiance of the Universal Power that holds all beings together that supports the whole universe and sustains it, shines through them. They are the Vibhuti (manifestations) of the Lord Himself.

In ages past there have appeared on the scene great Prophets and incarnations of God, whenever there was need to prevent decline of righteousness. Lord Krishna, Lord Buddha, Lord Jesus, Lord Mahavira—so many of them appeared when and where Divine Intervention was needed in the affairs of mankind.

UNITED LEADERSHIP

There is such a need now. But, times have changed. The world has shrunk considerably. The tempo of life has been greatly accelerated. Even benevolent autocracy has had to yield to democracy. Not a king nor any such individual, people themselves rule the nations, through an elected body. It is no wonder that Divine Intervention, too, might take a similar form. Not an individual Prophet, but a united body of world philosophers alone can solve the present-day problems of the world and give the proper lead to those that govern the nations, their business and their social life.

It is not enough today if His Message is delivered on a battlefield, or on a Mount, or in a holy place, and allowed to take its own time to spread far and wide. Simultaneously all over the world, everybody should hear the Word of God and take to the right path. This is possible only through the agency of a united body of world philosophers; and, therefore, Divine Intervention might well take that form.

NEED FOR GUIDANCE

Researches conducted in scientific theories, and

conferences of scientists, have produced not only wonderful articles of great utility that add to man's comfort and pleasure, but weapons of destruction endowed with amazing power.

Researches conducted in the field of economics and conferences of businessmen and industrialists have no doubt enabled all the world to enjoy objects proved anywhere in the world: but they have also generated the spirit of rivalry, lust for power and ultimately the incentive to war and destruction.

Why? There is nothing wrong in scientific advancement, nothing wrong with economics and business. There is nothing wrong in researches and conferences. But they have lacked proper guidance. Blind men have led the blind, and all of them are standing on the verge of destruction.

PHILOSOPHERS SHOW THE WAY

The philosophers of the world with their spiritual insight must come to the rescue now. Only they have the Eye of Discrimination. They know what is right and what is wrong. To them the Laws of God are Living Realities. They know that love is divine and hatred is undivine. They know that the world has been created by God in order that men might love one another and not kill one another. Their word, endowed with the authority of their inner communion with God, alone can save the world from the worst calamity.

The problem is a serious and urgent one. Philosophers must act at once.

The first thing is to set the house in order. The foremost philosophers belonging to the various major religions of the world must organize and conduct research into the fundamental tenets of their own religion. Interpolations and accretions that tilt the scale of values the wrong way, have to be removed. The spirit must be rescued from the form. The Reality must be re-discovered and the appearances negated.

CONFER YE TOGETHER

Secondly, the philosophers of all the religions must confer and exchange their ideas. This conference might well prove to be the Collective Incarnation of God to save the world from ruin and destruction. They will not only discover the common thread that links all the religions of the world, but also the spiritual needs of the different nations and religions, and ways and means of supplying them. The conference will enable each individual philosopher to view his own religion in a new light. Without in any way altering the fundamentals of the religion, they will be able to bring about a synthesis of all religions, each religion taking what is best from the others. Thus will a World Order emerge, through a World

Religion.

Thirdly, this World Philosophical Congress will provide the correct philosophical basis for the scientists, economists and politicians to build their mansions on. Thus guided by the philosophers, scientists will work for the happiness and welfare of humanity, economists will plan for the commonwealth, politicians will discover ways and means of living at peace and maintaining the peace of the world.

This is the need of the hour. I pray to all the people of the world to persuade the philosophers to start working on the above lines and serve the cause of world-peace and brotherhood.

May God bless the whole mankind with peace and prosperity!

SIVANANDA'S TEACHINGS

(Sri Paul Baschung, Switzerland)

Serve, love, meditate, realize; be good, do good.
Elevate your soul to the Lord in the heaven.
Love everybody like yourself.
Forgive the men who have injured you.
Liberate your body from the worldly bondages.
Entertain always noble thoughts.
See God in all faces and beings.
Sing His Names, and you will attain eternal peace.

Seek truth and shun falsehood.
Endure injustice with equanimity.
Recompense evil deeds with goodness.
View your conscience every day.
Improve your mind indefatigably.
Conquer anger and all bad qualities.
Evince your power by Ahimsa.

Lose no time with finding faults of others.
Evolve only noble qualities.
Abandon all worldly propensities.
Drink the nectar of immortality.
Study daily the Holy Scriptures.

Take only vegetarian food.
Observe your daily duties.

Purify your mind through regular meditation.
Endow your fortune to the poor and the sick.
Adore the Lord by your daily prayers.
Combat bravely against sins.
Eat the fruits of good deeds with humility.
Abjure earthly desires.
Note the faults which you have and try to correct them.
Deliver yourself from the fetters of ignorance.

Enkindle the flame of love in the hearts of others.
Transform the restless mind with spiritual Sadhana
Endeavour after perfection.
Radiate the beauty of your soul.
Nourish the hungry people.
Arise to the topmost stages of life.
Lead a virtuous and simple life.

Begin and finish all works with prayers to the Lord.
Live in the Eternal.
Invoke the grace of the Lord.
Share what you have with others.
Speak little and always the truth.

ARISTOCRAT AMONG SPIRITUAL INTELLIGENTSIA

(Sri J. E. Ibelegbu, Nigeria)

As one always attracted to things spiritual I must confess that Swamiji has struck me as a Sage of no ordinary order. His reference to man a "Blessed Immortal Atman" marks him out as a monk of rare spiritual insight. I see that His Holiness has dedicated himself selflessly to the arduous task of infusing into humanity a high degree of spiritual consciousness, the attainment of which will liberate man from the bondage of materialism. An aristocrat of spiritual intelligentsia and a repository of Divine Wisdom, Swamiji's saintly and inspiring writings blossom forth in rare charm and elegant simplicity.

True, I have not come into physical contact with His Holiness, but in the quietness of my room I do feel and clearly visualize the shining brilliance of his charming and bewitching personality.

The world today stands in dire need of peace. Swamiji is pointing out to the world the way to

a lasting and permanent world peace. But it is left to be seen whether the leaders of the world will descend from their Olympian height of selfishness and power-seeking and condescend to embrace principles upon which a lasting and permanent world peace can be established.

It is deceptive to believe that "If you want peace, you must prepare for war," which has resulted in the intensification of the production of hydrogen and atomic bombs and missiles. The peace of rocketry and nuclear weapons is the peace of fear, insecurity and mistrust. Peace can germinate only in the mind before it can be found anywhere else. Peace in the minds of world leaders, will produce peace in their schemes, words and actions. God is peace. To find God is to find Peace, which is lasting and permanent.

I doff my hat in congratulation to Swamiji, May it please the Almighty to extend his years with us in his physical body. On behalf of my country, Nigeria, I greet Swamiji.

PRAYER TO THE DIVINE GURU

(Dr. Des Raj Mahendra, New Delhi)

I bow to thee, my Preceptor,
Source of eternal Bliss !
Giver of Knowledge Supreme,
Thine Lotus feet I kiss,
Thou dweller in the holy land,
Hallow'd by penance old,
O Sage of the Himalayas,
Fount of joy untold !

To my soul, I pray,
Give thou solace and peace,
Uplift this heart of mine,
Lest in the darkness I miss
The path of righteousness pure,
The path that leads to Heaven,
Like a vessel in the stormy sea,
Bound for a distant land.

O Father, O Captain,
Dear Master of my life,
Hold thou my hand,
Help me to win all strife;
I submit to thee and surrender,
I come with a slate clean,
I bow to thee, O Guru,
This yearning heart thou clean.

On this day of thy birth,
Devoutly do we wish,
Many more returns of this day,
With ecstasy and mirth;
On thine two and seventieth anniversary
Blessed seem the earth and sky,
Holy, holy, holy all,—
Lo, we hear thy Clarion Call.

CHOICE BEFORE HUMANITY

(Sri Swami Sivananda)

A veteran politician has observed: "Education at all levels has displaced traditional spiritual values, and instead of religion and its unproved but useful beliefs we have now widespread superficial materialism and foolish arrogance which accelerate the march of individual selfishness." In the spheres of science and technology, man has achieved much more during the past fifty years than in the preceding five thousand years. Traditional thoughts have been revolutionized, social values have vastly changed, and political and international relations have undergone far-reaching metamorphosis. Religion and philosophy, too, are on the anvil.

NEED FOR REASSESSMENT

When it is said that spiritual progress has not been commensurate with material and scientific advancement, one is askance if the entire blame should be put at the door of materialism, or if there is something wanting in the fabric of religious and philosophic concepts, and in the possibility and the methodology of their bearing in practical life. One is apt to ask: how could the spirit be willing and yet the flesh remain weak, when the former is positive and the latter negative, how could darkness prevail over light, how could man be essentially divine and yet animal in his propensities and actions, how could a superior power be smothered or superseded by that which is base and unholy.

Today, if religion is to have its worthy place in the personal life of man, in society, in inter-communal and international relations, if it is to effectively encounter the doctrines of materialism, if mystic philosophy and spiritual values are to triumph over technological nonchalance and commercial pragmatism, there is, indeed, a dire need of reassessment, reorientation and reinterpretation of every aspect of them.

BIRTH OF PHILOSOPHY

How did religion arise and philosophy germinate in the mind of man?

From the early dawn of civilization, man was confronted with a sense of inadequacy in the world of matter, and of impermanence of life. Fear and apprehension were, of course, already known to him. Death and natural calamities created a terror-complex, and man's mind turned inward. In his quiet moods, when he was not oppressed by cares and worries, not lost in the lure of the senses, when his mind was reflective, he tried to think what might have been the source of life, the power behind all phenomena, the earth, the sun, the planets, the stars, and what was that which regulated their well-ordered movements.

Thus was born philosophy. Thus arose the concept of a supernormal power, in a primitive form, and it came to be identified with the natural forces such as fire, water and wind, all that were instrumental to the sustenance of his life, and, at times, that which themselves threatened his very existence in their elemental fury. There were also the concepts of an arbitrary God who dispensed human destiny, to whom man prayed to save himself from various dangers and whose wrath he constantly feared, and also of lesser divinities, who were, more or less, like him in predilections but whose conditions of existence were not bound by limitations as his, and from whom were besought favours and bounties.

RELIGION AND PHILOSOPHY

Religion and philosophy are like human life. They have their infancy, adolescence, zenith of power and glory, dotage and decay. So, too, with civilization. As life is not static, religion and philosophy, which are a part of life, cannot be static. Their process is evolutionary and involuntary. Religion and philosophy are intertwined; they cannot be sifted. Whilst philosophy is the theoretical and the rational aspect of religion, the movement of mind towards truth, religion is the practical aspect of philosophy, and the movement of the heart towards the same objective. Whilst philosophy is the process of reasoning, inquiry,

determination, religion is the method of acting, experiencing, realizing. Without philosophy, religion is a blind dogma; without religion, philosophy is dry intellection. Hence, when one speaks of the dynamism of religion, the progressivism and the refurbishing of philosophical concepts are also presupposed. 5

Religion and philosophy are enmeshed in the social fabric of life. That which disrupted society, brought about dissension among individuals, fostered injustice and promoted harm, were disapproved of and declared taboo under the mandate of religion. Social conditions, geographical and historical events influenced religious thought. With the change of the structure of society, the inroads of external influence, servitude under alien sovereignty, economic ills or affluence, progress of science, the complexities of the industrial age,—all these deeply affected religious beliefs and traditions, and influenced philosophical trends.

METAMORPHOSIS OF RELIGION

Religions, with their rituals and philosophies, come and go, are established and disestablished, expurgated and assimilated, though the basic ethical values or moral laws, and the belief in the oneness of divinity, as developed when the human mind had reached a high degree of spiritual progress, continue to remain unaltered, in spite of the divergency in their interpretation as per the conditions of life and needs of time. The early religions of the Sumerians, the Assyrians, the Babylonians, of ancient Egypt, and the Indus-valley civilization, have passed out, or have been improved upon by the succeeding religions. Christianity arose as a protestant counterpose to many of the doctrines of Judaism. Islam, heavily borrowing from Judaism, was born as a militant religion in a primitive society, with political tentacles.

The Vedic religion of the conquering Aryans gradually assimilated many of the aspects of the Dravidian religion. In fact, the *Atharva Veda* is a non-Aryan scripture, which was kept at bay for a long time, and it is only during the past thou-

sand years or so that it enjoys the status of a Veda. Buddhism was a protestant movement against the then form of Hinduism, or what was called Brahminism, Hinduism being a designation given at a much later period. Sikhism was an offshoot of Hinduism, more virile and liberal, which, in fact, protected its mother religion from the onslaughts of political oppression and the proselytizing zeal of Islam.

CAUSES BEHIND CHANGES

What is known today as Hinduism is quite different from the simple, unsophisticated religion of the days of the *Rig Veda Samhita*, consisting of solemn prayers, inquiry into the nature of things and ruminations over the challenges of life and death, ritualized by uncomplicated oblations, which became more and more complex in the later age of the *Brahmanas* and the *Aranyakas*. This was encountered by a gradual revolt against all intricate sacrificial ceremonies, giving birth to the golden era of the *Upanishads*.

The seers subordinated the multiple gods and goddesses represented by natural forces, and proclaimed for the first time in the history of civilization the oneness of God, the Reality, the Absolute. They decreed that not by sacrifice and devotional rites could one attain to Godhead but by Self-realization, not by attaining the heavens with their supernatural bounties but by control of the mind and the senses, and through the dawn of Self-knowledge could one be really happy and free from all bondages for ever.

Such was their altruistic philosophy, subtle and sublime, which was suited to the intellectual few but not to the masses, and which did not always take into consideration the hard facts of mundane life but sought to transcend them by the theory of a virtual negation or "non-existence" of matter in the non-duality of the absolute, whilst the majority of the people continued to be concerned with a ceremonial religious life and the pursuit of material good. Gradually, there came a time when it was not easy

to reconcile the supramundane idealism of the Absolutistic philosophy with the practical urges of the man of the world. The result was a general unrest and a tendency to a sceptical outlook of life tethered still to the old sacerdotalism, which had lost all spirit and was attempting to save itself under the wings of the ideals of the Vedanta.

ADVENT OF BUDDHA

At such a period appeared Gautama the Buddha who gave to the world a very humanistic religion, a religion of the practical life of right conduct and compassion towards all beings. It was the religion of ethics *per se*. It cared little for rituals, did not even go into the question of the existence of God for various considerations, did not deny matter and declare it to be illusory for obvious reasons, for the first time in India gave the concept of a casteless society, and introduced the healing grace of love and mercy towards all creatures into the fabric of sacerdotal rivalry and idealistic disdain towards all that was mundane.

But an ethical philosophy alone cannot sustain religion, which, to some extent, was the reason for the later foundation of the Mahayana school. Rituals promote cohesiveness in society, community and nation. Dogmas tend to hold on the blind allegiance of the believers. The concept of a personal God can hardly be dispensed with.

When the Buddhists found the place of God vacant, they installed the Buddha therein and the Bodhisattvas thereabout. One cannot imagine, or cling to, a void, albeit a positive one, or to the Vedantic concept of a spaceless, timeless, nameless and formless Reality, which rules out the possibility of a sound conception; one cannot imagine electricity, for example, without its association with the white-hot filament inside a bulb, or lightning, or a grid line. A limited entity like the mind can only be impressed upon by limited agencies such as a symbol. Therefore, the concept of a kind, merciful Divine Father, to whom one could turn in times of stress and tribulation, and pray to for peace and succour, met the strong

emotional need in man.

PERSONAL GOD

Man is basically a creature of dependence. Throughout his life he depends on some one, or something, or the other. He finds it easy to deny God when he is in high spirits, but when in dire distress or terrorized, his mind automatically turns to some sort of a hypothetical concept of God which he had denounced earlier. In spite of man's colossal vanity and self-assertive nonchalance, he is not a free individual at all. When he could depend on customs, precedences, scientific laws and statutes of the government, when he could be an idolater of national leaders, sport stars and even movie stars, there is nothing to be ashamed of in depending on moral laws, grace of God, inner spiritual power, or in being an idolater of any satisfactory aspect of God, albeit, what he might call, hypothetical. Everything is hypothetical until it is realized. Scientific researches are carried on over hypothetical principles, and when the researches yield results, the hypothesis becomes a reality. So, too, with the concept of God.

Such was the motivating factor, in a way, for the birth of the Puranic age. Absolutistic idealism without practical religion founded on symbolism, or more ethical codes could not satisfy the aspirations of man. The worship of personal God was evolved through various stages in the forms of Vishnu, Siva, Rama, Krishna, Durga and others, with a plethora of symbolical interpretations, associates and heroic deeds. The personalities in the pantheon were regarded, in a later age, as representations of the one supreme Reality, personified as its diverse aspects, and for the benefits of communion, emulation and inspiration. In other religions, too, a similar purpose was served, though in a varying way; as Jesus in Christianity, the Buddha in Buddhism, the Tirthankaras in Jainism, Zoroaster in Zoroastrianism, Mohammad in Islam, and the Gurus in Sikhism.

DECAY AND RETROGRADATION

As already said, religion decays, passes into dotage, then revives itself and becomes a dynamic

force once again. The Puranic age gradually lost its brilliance and deteriorated. Caste anomalies, sectarian rigidities, mutual animosity among different sub-divisions of Hinduism, rabid discrimination and ill-treatment to one's own people stalked the grounds of moral laws and religious injunctions. No religion has been more cruel to its own people, while professing the common divinity in man, as Hinduism, and in the name of no other religion have so much of suffering and ignominy inflicted on other people as in the name of Islam or by the followers of Islam.

In the Middle Ages and earlier, Christianity was spread through the glint of the sword rather than by persuasion. Yet, all these are not entirely due to the fault of religion. Man is a creature of the beliefs he creates and believes in. What are considered to have nothing to do with religion today were holy religious decrees a few hundred years ago. Every religion has both desirable and undesirable elements, and so, too, in philosophy. Though one might try to explain away the undesirable elements as unwarranted interpolations, or give a fancy interpretation in far-fetched justification to what is clearly anachronical, it need not be so.

THE REASON WHY

Religion, after all, does not consist of holy principles and lofty philosophy alone. It is interwoven in society, and is patterned by the needs of time and historical conditions. All scriptures are not written in a single period. They grow with time and are complemented according to changing values. The brilliant Greek philosophy did not become a living religion because it had no dogma and canonical injunctions. Buddhism could not have survived with ethics alone. If Hinduism were only Upanishadic, or a sacrificial religion without a philosophy, it would have perished long ago.

The impact of the invasions of alien cultures and beliefs during the past thousand years brought about a complete transformation to Hinduism. The religious leaders were in a desperate mood to save their religion. They made it as intricate, as rigid,

as puritanic, as possible, even to the extent of the absurdity of holding that one would lose one's caste by going abroad, or of the requirement of a purificatory ceremony for having dined with a Muslim or a Harijan in his house. But all these compartmentalism and stratification did serve as walls to protect Hinduism from the repeated waves and the fury of foreign invasions. Otherwise, this religion would have gone the way of Zoroastrianism in Persia, Buddhism in Afghanistan, and the religion of the Pharaohs in Egypt. These could not withstand Islam and were blotted out when engulfed by the crescent variety of evangelism. But Hinduism withstood all stress and strife, which could not have been the case if it was merely an Upanishadic religion.

RENAISSANCE AND REINTERPRETATION

During the past hundred years and more, Hinduism is once more being rehabilitated. The process was begun by Ram Mohan Roy, was continued by Ramakrishna, Vivekananda and Dayananda, and is being continued today. More and more people are coming to know what could be desired as the true nature of their religion. The intelligentsia are beginning to appreciate the noble traditional spiritual values of the land rather than being allergic to them as was the case before. As with Hinduism, all great religions have undergone periodic changes, and their intrinsic values are once again being reassessed, perhaps more critically and vigorously than ever before.

The burden of the review is that religion and philosophy must be properly understood and cleansed of what could be said to be totally anachronical and unrelated to the facts of life. They must effectively meet the challenge of the modern age, and instead of being apologetic and impractically idealistic, instead of indulging in platitudes and theatrical professing, they must be imbued with a new vigour, rationale, and dynamism. People must know what they believe in, why should they believe in, and how should they effect their beliefs into practice. Religion becomes farcical and philosophy a jargon,—which is unfortunately the case

with most of the people, great and common,—when they lack sincerity and fail to enter the soul but are avowed for the sake of avowal and taught for the sake of teaching.

CHANGED CONDITIONS

Today, nations do not go to war on religious grounds. The "touch-me-not" sentiment of Hinduism and its policy of segregation of the scheduled caste are no longer encouraged but frowned upon, the latter being outlawed by the Parliament. The Khalifat's ideal of establishing the brotherhood of Islam all over the world, through whatever means possible, which germinated in Baghdad in its heyday, is no more taken into account seriously. The sacrosanct Christian sentiment about the Fatherhood of the "Christian" God, as opposed to all alien beliefs, is being replaced by a broader outlook. Scriptural injunctions to take up arms against "non-believers" are discounted, and no sane individual would say today that by killing the *Kafer* one would go to heaven.

People do not submit, without question, to the justification, for instance, of the fight between the two Avatars of Vishnu as is the case with Parasurama and Rama (the sixth and the seventh), not contesting the fact of their being great leaders of men and society, and saintly pioneers of the lofty concepts of Dharma, but the rationale of Avatarhood and apotheosis or anthropomorphosis. Arbitrary dogmas and pious homilies no more command a passive acceptance by all. Heretics are no longer burnt in the stake by the leaders of the Christian churches as in the Middle Ages. What was once permitted with a stolid policy of *laissez-faire*, if not with outright approval, as in the case of "sati," is today a criminal offence under law. The writ of Manu no longer governs the country, but perhaps eighty per cent of his laws would be adjusted highly inequitable and vigorously opposed in modern law courts.

STRUGGLE OF VALUES

Unity of religion is not the dire need of the day, but its proper understanding and practice.

Religious philosophers have lost their exclusiveness, and there are social philosophers, political philosophers, economic philosophers and scientific philosophers, who have pushed the religious philosophers into the background, simply because they were directly concerned with the immediate needs of life and its practical conditions. Religions are not causing wars. Wars are fought on political ideologies and because a stronger power wishes to fulfil its craving of aggrandisement. There is a continuous struggle between material and spiritual values. The solution of this struggle and the balancing of the two, as well as curing the *malaise* of racial, social and economic inequity, are the problems of the hour. It is here how religion and philosophy can help is the question.

SPIRITUAL LEADERS AND GOVERNMENTS

In the past, institutional religions had exerted considerable influence over the governments of different countries. Religious leaders and philosophers were instrumental in shaping not only the structure of society but the pattern of political administration as well. Though they were not directly concerned with statecraft, and rightly so, their company and advice were solicited and cherished by many a ruler. Yajñavalkya had nothing to do with the administration of Mithila but his teachings left their impress on the mind of Janaka, and moulded his perspective. From Vasishtha was acquired, to a great extent, the idealism which Rama exemplified, and from Krishna the Pandavas drew inspiration to shape their philosophy of life.

So long as the leaders of religious thought exerted their influence in a detached way, so long as their personalities were not directly involved with the wielding of power, so long as the hunger for eminence did not trouble their souls; so long as there were no aggressive rival canonical ideologies, there were no dangers of factionalism and the domination and the inequity of individuals and sectarian selfishness. So long as religion maintained its purity, and philosophy its detachment and spiritual shape, and their protagonists sincerity

and selflessness, nothing was done which undermined the good of man in general or promoted good as per discriminative gradation; but human nature being what it is, when spiritual leaders, who advised their rulers, became ambitious and were able to fulfil their ambition, they sought to further their own interests and the interests of what they represented in a denominational way through the agency of the government, without any scruple for universal principles, or the points of view of other people, or the common interest of humanity.

MORE HARM THAN GOOD

Thus we find how representatives of churches quite often instigated the rulers and imbued them with a fervent zeal to thrust their ideologies on the people, wage war in the name of religion,—though the motivating factor would have been largely political,—stifle the minds of the subjects with puritanism and doctrinairism, and thereby dictate the lives of the masses, not on the basis of what was really good for them, but on the justification of their own personal predilections and the interest of their own churches or ideological schools.

History is replete with such instances. It is futile to try to exonerate religion on the basis of modern fundamentalism unitary ethical approach and catholic interpretation, and yet it would be quite wrong to assume that religion has done more harm than good, caused more wars than helped in establishing peace, and divided the people more than bringing them together. Had it not been for the restraining influence of religion on society and individual life, in spite of all its ills, man would have behaved in an infinitely barbarous way; he would have acted as a libertine, a heedless animal.

BANE OF SELFISH INFLUENCE

The bane of Papacy in some of the periods of the Middle Ages in Europe, the religious wars with those who did not submit to Rome, the mutual hatred and bitter conflicts between the Protestants and the Catholics, engineered not by ordinary practising Christians and the gullible masses, but by those who were then considered to be great

saintly men and repositories of divine wisdom by their respective followers, and were thought to hold special mandates from God for the ministration to the soul of man,—the types of influence of the Mullah over some of the Sultans, as well as of the interpreters of Hinduism over many a ruler in this country in a decadent age: all these need not be dealt with here to show how detrimental religious influences can prove to be when the play of individual selfishness, spiritual arrogance and ecclesiastical vanity is allowed a full sway without the restraint of a questioning opposition, especially when it is extremely difficult to find even a few spiritual leaders who would strictly conform to the ancient tradition of a Jivanmukta.

SPIRITUAL INEFFECTIVENESS

Things have vastly changed today. Such domination of the church, or religious philosophy, or its leaders, as in the past, is as impracticable and unthinkable as it is apparent. This is an age of political, social and economic philosophies, where religion, whether one likes it or not, happens to have a very secondary role. As already told, problems are of a different nature, and religious philosophy has come to have a very ineffective part, or no part at all, in shaping the destinies of the nations and the peoples. Even if all the leaders of religions and all well-known philosophers come together and present a united front, they cannot be in any way useful in preventing a war; rather their counsels will either be blatantly ignored or respectfully tolerated. There was no dearth of philosophers and leaders of churches before the first and the second world wars. That nobody listened to them is not an excuse. The question is why were they so ineffective. In fact, they have not been able to prevent any war, or the perpetration of injustice.

Of late, so much of agitation for the banning of, and against the testing of nuclear weapons on moral principles, and, with regard to the latter, on the consideration of the health of humanity and the progeny, has proved to be of no avail. Leading philosophers and many of the leaders of

different churches, let alone politicians, have disapproved of or condemned the racial discrimination in South Africa, but their protestations have fallen on deaf ears, and it is well known that a combined front mustered up by them will have no power to prevent it. One should have a realistic outlook, rather than be carried away by sentimental evaluation, or lofty idealism overspilling the gamut of practicability.

CRISIS OF THE SPIRIT

Yet, it would be wrong to adjudge that religious or spiritual values are totally powerless; man is suffering today from a spiritual crisis; he is very ill spiritually. This illness has not been uncommon to him. If the climate of the age in which he lived were good, he fared better, and if worse, he suffered badly. Basically, human nature has not changed very much through the ages, though the dimensions of the intellect have vastly expanded and knowledge has acquired, more or less, a universal character. Limitless physical powers, made available by scientific and technological advances, have made life very complex.

The endless increase of the population has made people spill out of their cosy spheres, criss-cross into different cultures and traditions, and forced them to continuous readjustment and adaptation; society has lost its simple forms of the olden days; the population problem, which by religious methods can never be solved on a mass scale, poses a serious threat to human welfare unless man moves with the time and employs the benefits of science for a continuous increase in the production of the requirements of his sustenance and meets the challenge of increasing unemployment. Science has brought about improved material conditions and contributed to physical comforts to which man has fallen a victim, and the very same persons who condemn science for its encroachment in life would not be prepared to forego the comforts thus made available and return back to the simplicity of the ancient days.

NOT SOMETHING NEW

It would, indeed, be very rash to say that

today man has sunk himself into the nadir of spiritual degeneracy. Given the present conditions, the complexities, and the material powers, the people of any olden religious age,—or rather where religion held sway over the lives of the people,—would surely not fare any better. When the "avenues" of the expression of the senses were limited, it was easy to function in a more sedate manner. The average spiritual calibre of man has not changed very much, intrinsically. The reason why the present spiritual degeneracy is so glaring is because spirituality has not kept pace with rapid strides of science, material progress has not been commensurate with spiritual growth, human nature has not been trained to withstand the novel blandishments of materialism, and technological prowess has been left without the counterforce of a sobering spiritual restraint.

AWAKENING OF SPIRITUAL CONSCIENCE

Within the past eight years the world has been on the brink of disaster through nuclear warfare, on a number of occasions. At no other time was mankind faced with such a terror of annihilation which is now within the reach of possibility through the folly of a few individuals who have the power to start a nuclear war. It is, indeed, the worst type of the irony of fate that so much depends with so far-reaching consequences to so many on so few with so little of public restraint.

It was said that those who lived by the sword should perish by the sword, but today it means that they would not only perish by the sword but make others, those who did not live by the sword, also to perish with them. The choice before humanity is either to awaken its moral conscience, individually and collectively, and strive to spiritualize itself in proportions to material progress, or be destroyed by the genie of its creation. The foremost problem of the hour is such an awakening, among all, together with the courage to live by the dictates of spiritual principles. The solution of every other problem will proceed from the solution of it.

PHILOSOPHER-KINGS

It is suggested in certain quarters that, in order to achieve this end, and to ensure peace and justice to all, the world must be ruled by philosopher-kings, as was visualized, two thousand and four hundred years ago, by Plato. Indeed, what may be noble and ideal in principle may turn out to be entirely different in practice. The first question is how many practical philosophers are there in the world, how many of them possess the sincerity and the ability to effect even twenty per cent of their idealism in personal life, and how many of them are gifted with the requisite qualifications of a statesman and administrator. A fair justification can only proceed from a satisfactory answer to this.

Besides, the bare fact is that no Parliament, no consensus of opinion, and no electorate would give a single individual, be he a great philosopher or a saint, a *carte blanche* to turn any government. The concept of kingship is today a fossilized one, and only a few constitutional monarchies, that have nothing to do with the actual administration of the countries they symbolize, are extant. Even granting that the philosopher-king is elected, no enlightened state will allow him to rule without a parliamentary restraint, which would mean that his functioning would be severely limited by the policy of the majority party or the ruling coalition.

NON-PARLIAMENTARY RULE

The concept of non-parliamentary rule, or rule without opposition, is frowned upon everywhere, as all concentration of power corrupts and "absolute power corrupts absolutely." Even if the ruler be a saint, no country will give him such a mandate. This is an age of parliamentary democracy, with free electorates exercising their franchise to choose whom they wish, periodically, and with a good deal of safeguards to prevent the ruling party do as it likes. This is an age in which fundamental freedoms are cherished, including the freedom to be an atheist, and to oppose the ruling power. However imperfect this system may be, and whatever the aberrations and compromises, the world has

not found out a better alternative system to ensure equal justice and common good, though much remains to be desired in these.

Then there are the questions of the fitness to be an administrator, and of current international political situation. As already said, this is a world of tremendous complexities, and in an under-developed and poverty-stricken country like India, the chief of the Government will be forced to do a good deal of political tight-rope walking to keep out of the mutually antagonistic power blocks, and yet be able to import on loan large quantities of food grains from other countries not having a similar national policy, so as to save the people from starvation, and depend on foreign loans and capital goods to build up its industries rapidly, which alone can raise the people from abject and soul-killing poverty, and provide employment to the unemployed. It would be too hard to expect such qualifications from a philosopher-king.

QUESTION OF PRACTICABILITY

Granting the rule of a philosopher-king, waiving aside all considerations, he would not be able to prevent strikes and bloodshed, when there is grinding poverty and violence from the mob. He may have to permit opening fire on excited demonstrators when things get unruly and dangerous to life and property. He would be simply swept aside, with all his good principles and flair for justice and spirituality, when an unscrupulous superior military power chooses to invade his country, a possibility that cannot be ruled out unless all countries in the world have philosopher-kings, which is rather a wishful thinking.

It would be interesting to know whether any distinguished philosopher like John Dwey, Bertrand Russell, or Jean-Paul Sartre, or a respected author like Aldous Huxley, or a great soul like Albert Schweitzer, would ever dream of becoming philosopher-kings. It is well-known that philosophers hardly fare well as administrators. Will Durant, himself a philosopher, said, "A statesman cannot afford to be a moralist," which is particularly true in this complex age. History, too, vouchsafes this.

There have been very few philosopher-kings in the past such as Krishna, Janaka and Marcus Aurelius. They were the rarest phenomena and never a usual occurrence. Conditions were quite different then. Janaka lived in a peaceful age, and could, therefore, afford to be detached as a true philosopher-king. Krishna lived in the midst of turmoil and power rivalry, and had, therefore, to be an astute diplomat, and was obliged to sanction violence, albeit for a just cause,—qualities which would not be normally found in a philosopher-king.

PRINCIPLES AND PRACTICE

A philosopher-king would have perished if his domain was on the route of the armies of Jenghis Khan or Taimur, or if he happened to rule Czechoslovakia, for example, when the communists took over the administration of that country by internal subversion in 1948. The Buddha would have been a failure as an administrator for the simple reason that statecraft would not have suited his temperament. If Janaka had lived in modern times and showed his *sang-froid* with unconcern and detachment, when his capital lay ablaze, saying that nothing did belong to him, he would have been denounced as a Nero.

Mahatma Gandhi did not deign to assume power after India became independent, though he would have been an ideal philosopher-king by virtue of his superior moral and spiritual qualifications, well-exceeding that of other Congress leaders. Incidentally, when Gandhiji was asked by a Jewish leader how he would have resisted Nazi persecution if he were a Jew in Germany, and when the Mahatma had replied, "through passive resistance," he was told that he would not have lasted quite long under Hitler.

Similarly, when Japan had unleashed its conquering armies in the second world war, and when India was fighting for independence and did not wish her army to be used in the war, Gandhiji was asked how, as a leader of free India, he would have met a Japanese attack on his country. He

had replied that he would have done so through non-violent resistance, which, everyone knows would have at best given Japan a walk-over, and resulted in the enslavement of the land by a different master, or turned it into a puppet state as was the case with Thailand. But when faced with hard realities, it should not be forgotten that, it was Gandhiji who gave his blessings on the dispatch of Indian army to Kashmir when its freedom was imperilled by raiders from Pakistan at the end of 1947.

IS THERE A WAY OUT?

The connotation here is that, while not going into the logic of the religio-political philosophy of Gandhiji, the philosopher-king would simply not be in a position to function as a detached upholder of his principles under difficult conditions and emergencies,—when force imposed upon unilaterally has to be met with force, propaganda with counter-propaganda, craftiness with matching craftiness, espionage with *agents-provocateur* and counter-espionage. It needed a Vallabhbhai Patel to give the people an integrated India, and were he to inhibit himself with scruples of morality and spiritual truth, the country would have been balkanized, disintegrated. Only when conditions as plainly apparent, is quite an impossibility, could a philosopher-king flourish, for he would not survive at all, nor his country, if he lived in spiritual isolation.

This does not, however, solve the problem; the question of the imbalance of spirituality and materialism has not been resolved, a way out has not been found to save humanity from the dangers of war and destruction. The submission that the philosopher-king would not be in a position to function under present international conditions, does not solve the spiritual crisis. What, then, ought to be done?

NEED OF RIGHT FOUNDATION

The need of the awakening of the moral and spiritual conscience of man has already been stressed. That is the foremost requirement. An all-

out effort must be made to improve the spiritual calibre of man,—on the level of the individual, family, educational institutions, community, social bodies, legislatures, Parliament and government,—not with a grandiose air, but with modesty, understanding, a humane approach, liberalism, and searching inquiry into traditional values and their usefulness.

Then there is the fundamental question of parliamentary election. It is only when political parties, seeking election, nominate the right type of person who should be, first of all, uncorruptible and sincere, possess a good character, absolute integrity, a measure of selflessness and efficiency, and, above all, the capacity for fearless expression and a high degree of moral courage, as opposed to any other qualification such as sumptuous contribution to the party fund, the ability to invoke caste loyalties, or a vote-catching genius, and it is only when the people exercise their independent, keen and sober judgment in giving their votes to such individuals, without being swayed by the party propaganda machine, wild pre-election promises, or any sort of embellishment,—only then would there be the most worthy type of Parliament to govern the country, consisting of "philosopher-kings," as it were.

IDEAL GOVERNMENT

It is too much to expect such persons to be saints, true sainthood being an extremely rare phenomenon. The theory of the perfect man is not seriously believed in by the intelligentsia, nor even by large sections of the masses. But such representatives of the people, good, honest and sincere, as envisaged, will be quite capable of ensuring general welfare, justice, peace and prosperity, without distinction. From among them should be selected the cabinet members, including the Prime Minister, and the President. A similar principle, together with that of requisite qualification and efficiency, should be employed in the selection of service personnel and their promotion.

Rival political ideologies would, of course, be

there; party factionalism and difference in approach would continue to exist; for it is unrealistic and aslo undesirable to expect a dull uniformity. But so far as character and integrity, sincerity and devotion to the general interest of the people, are concerned as the primary qualifications of the members of the Parliament, a broad-based agreement could be found among different parties to grant nomination only to such individuals. Perhaps to such of them Plato would have given the designation of "philosopher-kings," or a modified similar nomenclature if he had lived today, the philosophers being, after all, not very much different by nature from normally good individuals with high idealism, noble aspiration and clear perspective.

SOME SUGGESTIONS

It has been examined in detail how religious values and philosophical trends have to be re-adjusted and reinterpreted from time to time in order to meet the challenge of the changing conditions. Such processes in the past have been very generally examined. The need for spiritual awakening and the application of its principles in every strata of life have been stressed. How the association of persons of high moral calibre with the machinery of the government right from the top could help in fostering peace, welfare and justice, first on a national and then on an international scale, has been indicated.

To these themes are related, in a way, some suggestions which seems to be worthy of consideration. They are, speaking broadly, in order that a dynamism, new vigour, appeal and rationale be introduced into spiritual values and in order that they have a thoroughbred universal practical bearing:

(1) Philosophers should conduct research in their own schools of philosophy, decide what is genuine and what is spurious in the doctrines that have come down to the present day, and, in the light of their findings, adjudge what is good for humanity as per the needs of time and conditions of life;

(2) That these philosophers—among them Bertrand Russell, Aldous Huxley, Paul Brunton and Dr. Radhakrishnan—should confer with each other, first through correspondence and then through conferences, and thereby lay the basis for a philosophical “UNO,” as it were; and

(3) That scientists, politicians and businessmen should be guided by philosophers and saintly spiritual teachers, who would provide to them and to mankind, in general, a philosophical foundation of life, modelled according to the best possible common interest and feasibility.

WORTHY OF CONSIDERATION

That these suggestions deserve a careful and liberal consideration by those concerned is needless to say. In the preceding pages has been discussed the justification for the implementation of the first suggestion, the second one being related to such a purpose, together with the advocacy of mutual exchange of views and formulation of the ways and means for their implementation. The idea of a united nations' philosophical organization on the model of UNESCO, or its constitution as the latter's sister body, is a novel one, which has to be weighed by the philosophers themselves.

That the foundation of such an organization would be deemed unnecessary is not a helpful attitude, especially when there are a number of similarity constituted international agencies for exchange of views and policies. There are the non-political bodies, constituted under the mandate of the UNO, such as the Human Rights Commissions, Social and Economic Council, Technical Co-operation Administration, Food and Agricultural Organization, “Atoms for Peace” Commission, International Court of Law, and World Health Organization, among others, besides the Educational, Scientific and Cultural Organizations.

In the business sector, too, apart from the UNO, there are state and national chambers of commerce and industry, and, in its international sphere, there are GATT (General Agreement in Tariffs and Trade) and International Chamber of Commerce and Industry. When such bodies could be the

forums of mutual discussion and decision, and command the support of the people, there is no reason why a similar thing dealing on a very important aspect, namely, the spiritual aspect, should be discounted, or cynically brushed aside, or regarded as a piece of entertaining idea.

The reason for public apathy in such a matter is that, from time immemorial, there have been too much of religious and spiritual hypocrisy, too much of idealism without a practical bias, too much of protestation without a personal example, too much of arm-chair philosophy without realism, too much of disguised or undisguised arrogance in the avowal of upholding Dharma or saving the people from ruination without a requisite deservability, too much of vanity and vainglory in assuming to hold some special mandate from God and living as a class apart in an “ivory tower” of auto-hypnotic spiritual superiority. This has to be rectified first. Only when there are modesty, understanding and equality will the public mind be charitable, and reciprocative.

CONCLUSION

That the advice of such a forum, constituted as the United Nations Philosophical Organization, or Spiritual Organization, would not be binding on either the government or the people, except serving the purpose of exercising a moral influence, is very obvious. It is even doubtful if the UNO would permit or seriously consider the foundation of such a forum under its auspices. Much less is there the possibility of scientists, politicians and businessmen caring to heed, as envisaged in the third suggestion, what the philosophers advise them or ask them to do. Even the directives of the United Nations General Assembly and the Security Council, the highest forums in the UNO, have quite often been blatantly disregarded by some of the nations, and the UNO, in general, is not always successful in imposing its will over the unwilling parties. But the aforesaid suggestions are good in themselves, and pose a choice before all, and a good choice at that.

Perhaps the best way to attain the objectives

presupposed and aimed at through the implementation of these suggestions would be the preparation of the foundation. First of all, let the people elect the right type of representatives in legislatures and parliaments. Let spiritual institutions and social welfare organizations work on the foundation of sincerity and selflessness. Let them work primarily and exclusively for the spiritual awakening in the masses and general well-being of communities without gradation.

The good of man is not only the responsibility of philosophers, religious teachers, politicians and businessmen, but primarily of man himself. Man has to transform his lower nature on the anvil of spiritual discipline. He has to practise self-restraint, purify himself of the dross of

inordinate desires and cravings, egotism and attachment, selfishness and hatred. He has to raise himself from the level of a talking animal to that of a human and rational individual, and from there to that of a spiritual being.

That is his destiny. In that lies his redemption. He has to strike a balance between material prosperity and spiritual progress. In this lies wisdom, the saving grace. Man cannot discard material prosperity, nor can he ignore spiritual refinement. Either he effects this balance and thereby ensures peace and welfare, or he destroys himself through the worship of the deities of materialism by their subservient genie, the weapons of destruction. The choice is before humanity.

PRACTICAL SPIRITUAL MASTER

(Sri Marianne Sollinger, Montreal)

Swami Sivananda's philosophy is given to interpreting the East to the West, and often the West to itself. Through his inspiring scriptures he puts forward the Indian way of life, as expressed in philosophy and religion, to serve as a lesson to western peoples who have been caught up in a search for happiness solely through material accumulation.

Reminding us of the resources in our own tradition, he suggests that the vigour of European action must be united with the serenity of Asiatic thought, if civilization is not to destroy itself.

Truth appears differently in different countries and ages according to the living materials out of which its symbols are hewn, but truth, the radiance of Reality, is universally one and the same; it is mirrored variously according to the media in which it is reflected.

The "clear air" of Swami Sivananda's univer-

sal teachings shows us that the whole world should learn that the object of human life is not to waste it in a feverish anxiety and desire after physical objects and comforts, but to use it in developing the mental, moral and spiritual powers, latent in man.

The need of the common civilization of the world is the recognition of common problems and to co-operate in their solution. World civilization can only be perfected when human beings meet on a common ground of intelligent and helpful approach.

If it be asked what Swami Sivananda brings to the aid in realization of a true civilization of the world, then the answer must be found in his religion and philosophy and in the constant application of abstract theory to practical life. May Swami Sivananda remain for many more years with us to guide mankind and lead them to the ultimate goal of life.

EMINENT POETS' GARLAND FOR SIVANANDA

—PARTLY ADAPTED FROM THEIR COMPOSITIONS—

(Sri B. D. Thwari)

[Joint Secretary, Union Home Ministry]

Breathes there the man with soul so dead,
Who never to himself hath said
"This is our hoary, sacred land?"
If such there be, go mark him well,
For him no minstrel raptures swell,
High though his title, proud his rank,—
Prince or peasant, native or foreigner,
Roaming through palaces of pleasure,
Or in quest of filthy ware,
Whose heart has not been uplifted
When Rishikesh his footsteps he hath directed,
In quest of peace at the Ashram of Sivanand?

Here does the ever-smiling Sage Sivanand preside,
Generous friend, philosopher and guide,
Renouncing power, pelf and pride,
Lifting his devotees above storms and strife,
By his sublime personality and saintly life,
Leading them from darkness to light.
Princes may flourish or may fade,
A breath can make them as a breath has made;
The paths of glory lead but to the grave.
But our great sages like Sivananda are our
country's pride,

Who are not buffeted by time and tide.
They hold the peoples of East and West beholden
By enlightenment they beam on the paths to
Eternity engolden.
Verily, such is the glory of Sage Sivanand.

Lovingly he helps devotees on to Satchidanand,
Beckons them on to paths of eternal bliss,
With his messages ever inspiring and fresh,
And singing ever soaring to the Most High,
And soaring ever singest "Satyam, Sivam,
Sundaram."

The One remains, the many change and pass,
Heaven's light for ever shines,
Earth's shadows fly;
Life, like a dome of many coloured glass,
Stains the white radiance of eternity.

The great Guruji illumines us with the inner light.
Hail to Thee, hale, blithe spirit!
Forever lead us from the unreal to the Real,
From darkness to Light, from death to Immor-
tality!

ODE TO THE LORD

(Sri Addy Ulenberg, West Germany)

Lord, as I dive into Thy silence
I hear Thy voice in the rustling of wind,
In the murmuring of brook,
In the songs of birds
Flying to and fro.

As my eyes lose sight of this world,
I see Thee in the clouds
Sailing over high mountains,
In the sun-rays that engolden the meadows

And make the waves of the lake sparkle like
diamonds.

As I am alone, Friend,
I feel Thy presence in the tall trees
Standing upright on the place Thou hast
given them,

And follow the stars in the eternal sky
Going their way thou hast shown them.

To hear and see and feel Thee, Lord,
Is harmony filling my soul.

SELF-EFFULGENT SPIRITUAL LIGHT

(Sri Nikolai Scheierman, Keis Tubingen, Germany)

The darkness, mendacity and blindness of the western world's attitude is growing worst every day, leading humanity on the path of suicide and annihilation on all planes. Earnest seekers are longing for real spiritual Light to guide them on the right way and boldly meet the challenge of the time. But the modern sages have no light that they can shed by themselves; they just mechanically reflect and repeat the wisdom of the old seers, like parrots repeating tutored words, and continue to live against their own teachings.

In this apocalyptic time there is a great need of a genuine Light, of a living, self-effulgent spiritual sun, to guide the seekers on their way to Truth and Reality.

We are really happy to find in Swami Sivanandaji this self-effulgent Light, genuine, and living really able to teach, advise and guide everybody on his or her way to become like him—servers of mankind.

Sivanandaji's light is shining and sending the rays of right knowledge everywhere needed. His loving service helps all those who knock at his door without any distinction of religion, race, colour or class, and his power of clairvoyance enables him to give everyone just what one is

really in need of—spiritual wisdom and love.

Sivanandaji's teachings are of universal kind and are most effective, because he is living them himself in his everyday life of selfless love and service.

His many books, which he sends in thousands of copies, gratis, all over the world, dealing on various problems of philosophy, religion, different Yogas and other subjects. They are written in a language comprehensible to everybody who has a commonsense. Thus he spreads the ancient Hindu wisdom, the universal one, into many countries and nations.

Sivananda works tirelessly, and replies to every letter sent to him by his devotees and often troublesome disciples.

He is blessed with inexhaustible patience and love with which he meets his many visitors of different nationalities, classes and positions, making no difference and helping everybody in his or her needs.

No wonder that we all, young and old, are praying that his life of service may be prolonged and that he may continue to enjoy health and strength.

FATHER, THOU ART ENERGY

(Sri Harry Ibifs Oke Epelle, Nigeria)

Father, thou art Energy,
Energy Om Om Om Om,
Energy in all and all,
Incapable of discord or decay.

Thy image and likeness,
Thy glory ever shall I be,

Changeless all-pervading Self,
I am thine for evermore.

All atoms of my body,
Arrested and stopped now,
Transmitted into Energy,
Energy here, there, everywhere.

WHY SIVANANDA IS RESPECTED AND LOVED MOST

(Sri Indrajit Sharma, M.A., Simla)

There are many saints, sages, savants, seers and eminent Yogins not only in India, but in many parts of the wide world. Each saint or Yogi has his own circle of devotees and admirers. Some of them have founded new cults, new faiths and new conceptions of religion. Most of the sages have a tendency to formulate a certain pattern of belief or school of philosophy. Some of the followers of these eminent teachers try by all means to establish the supremacy of the principles of the schools of philosophy as modelled by their masters or Gurus. Often in the past there have occurred fights, dissension and mudslinging among the followers of the contending schools of philosophy or faiths. Religion thus becomes a means and the basis for the furtherance of their personal motives, and not an instrument of general good.

Swami Sivananda has reshaped the essential core of religion in order to fit it into the present chaotic and complex structure of society. He has released the healthy spirit from the storehouse of Hindu Philosophy. He has not created a new faith, nor has he formulated new dogmas. He has not founded any new religion.

What he has done and achieved to a fairly appreciable extent is the synthetic presentation of

the various schools of philosophy religions, culling out what is best in everything and overstepping all such elements that may lead to discord and mutual animosity. He has put the old wine into new bottles with attractive labels and authenticated them with perfect seals. The reason why Swami Sivananda is respected and loved most by the followers of all religions is that he does not denounce any prophet or religion, nor does he follow religious dogmas. He is not a puritan. He is very liberal and broadminded. He appears to be the meeting ground of the fundamentals of all religions and philosophies.

He hears ill-will against none, nurses grudge against none, condemns or curses none. He likes to inspire, guide, uplift and cheer up one and all. He dislikes vituperations, invectives and haranguing. He radiates peace, light, wisdom and bliss everywhere. He is very sympathetic towards all. He is as kindly disposed towards sinners as towards saints. "Serve the rogues and scoundrels" says the Swami. This harsh world appears to be covered by the hot sands of jealousy, greed, lust and hatred; and Swami Sivananda stands out as an oasis of nectarine spiritual comfort and a cool haven of peace and succour. It is, indeed, for the great qualities of his heart that Swami Sivananda is respected and loved most.

DIFFUSER OF THE RAYS OF THE SPIRIT

(Sri Suzanne, France)

I wish Swami Sivananda, as a present for this day, the very crown of the Divine Sun. Just as the rays of the sun are diffused throughout the whole world so also may the rays of the spirit be diffused by him towards all mankind for the spiritual welfare of all. May the Lord bless Swami Sivananda. I offer my sincerest, highest and deepest regards to him from my heart. May this happy day for Swami Sivananda be favourable very life.

MEETING WITH GURUDEV—MY IMPRESSIONS

(*Sri Prabhat Chandra Das, M.A., B.L., Ph.D., Jodhpur*)

My meeting Gurudev on 15th June, 1958 is a red-letter day in my life. It is by divine dispensation that I had Gurudev's blessed Darshan on 15th, 16th and 17th June, as if some spiritual force drew me at Gurudev's feet. I had visited Dhampur, for some worldly purpose. When I learnt that Gurudev's Ashram was so close to Dhampur, I was dragged by some unseen force to Rishikesh. On 16th May Gurudev had accepted me as his disciple, and miraculously after the lapse of a month, I was at his feet. Gurudev had heartily blessed me in his two life-giving letters. It is Gurudev's Ashirvad that magnetized me and drew me to his side. As a strict Sanatana Hindu, I have overpowering faith in silent spiritual forces working wonders for the moral good of man. It is these imperceptible forces that helped me to have his Darshan.

IN HOLY PRESENCE

When I met Gurudev on the 15th forenoon, shortly after my arrival, I was awed and thrilled by his divine personality. Gurudev is a picture of Brahman, Shantam, Anandam, Gaganasadrisham. His sweet words fell like nectar upon my ears. Lovingly he asked me about my eyes, and advised me to get them examined by Swami Hridayananda. His gift of Prasad was most welcome, and also the gift of his precious books. When I expressed my desire to buy some of his books, he immediately gave them (free) to satisfy my thirst for divine knowledge. Gurudev is a loving embodiment of charity. His pious desire to disseminate knowledge throughout the world is worthy of a saint, fired with missionary zeal. His open-heartedness in imparting Jnana is a unique feature, the like of which I have never seen in any teacher in my life.

It is not for me, an humble novice in the path of Vedanta, to say a single word about Gurudev's worth. But I feel, I'm drinking at the fountain-head of knowledge when I read his soul-

stirring books. These are really enthralling. No philosopher writes with such a powerful pen as Gurudev does. Each sentence sparkles, dazzles scintillates. Each precept is soul-animating, narrowing a flood of light on bare, sheer, penetrating Truth. The scales of ignorance fall from our eyes at the touch of a single vibrant word. His works are all tremulous with a shining spiritual light.

TRUTH IN ITS PRISTINE PURITY

Then there is the sound of his voice, deep as the sea, loud-toned as thunder, carrying an instant vibration into our ignorant heart and touching our storm-tired souls into higher issues. The vision of the seer and the clarion-call of the missionary are combined. That vision is not blurred by any dimness of allegory. He presents Truth with a crystal-clear lucidity, leaving no doubt in the devotee's mind. Hence the appeal is far-reaching and widespread, instantaneous and immediate. The very style is grand and superb; behind it lies the profound ocean of his mind and thought, with perspicuity of understanding.

Gurudev has wrestled with every mortal weakness and negativity, and illumined the path for our betterment. Practical and modern to the core, he has come down to the level of the modern man, and lifted him to a spiritual plane, with a supreme effort of his divine will. God's own voice resounds in his works. It is desirable that Gurudev's voice reaches the farthest end of the world. By its intimate spiritual form, this voice has already gone forth to, and illumined, many dark regions of the world. For every seeker after Truth and Divine Life, Gurudev's voice is an immediate pointer and path-finder to the goal. His clarion call is sure to rouse the sleeping millions and the madding crowd.

WONDER OF WONDERS

The infinite and bewildering variety of Gurudev's work is a wonder of wonders. He has

thrown search-light upon "Great Men and Women" and turned our attention to the biographies of saints and heroes. His *Narada Bhakti Sutra* and *Essence of the Vedanta* are simply splendid and unrivalled. His *Upadeshamala* contains the cream of aphoristic teaching, and each precept ignites us with its flaming spark. His *Sure ways of Success in Life and God-realization*" is a work fit for adoption as a text-book to elevate our youth. It is a paragon among books on self-culture. The methods to conquer passions are eminently practical. It serves the double purpose of worldly success and God-realization.

Men and women generally split on the rock of moral and spiritual aberrations, and fail in their worldly pursuits. Without moral and spiritual background and a philosophical temperament, not even material success is possible. Gurudev has placed his finger upon the true plague-spot of our youth. A successful career can be built only upon spiritual foundation, and once such a foundation is laid, the mind travels towards God. The 20th century has produced thousands of works on self-culture but none has been written exactly on these lines. Books like *Think and Grow Rich* are materialistic in tone. Gurudev's approach is fundamentally religious, and hence direct and straightforward, hitting the nail on the head, as it were.

Sure Ways of Success is just the book for every young student who aspires to worldly success. Gurudev has placed the chart and compass into his hands, for steering the vessel of his life, avoiding shoals and quicksands. I am burning to read Gurudev's Gita and Upanishad commentaries, the latter being out of stock. I devoutly wish the latter's publication by some generous donor.

ABODE OF PEACE

Turning from Gurudev's works to his Ashram I may say at once that it is the abode of ineffable peace. Within three days I realized this peace; a wonder of temporary Vairagya overpowered me. I got by heart the prayer *Jaya Ganesha*, and went into raptures over the Mahamantra Kirtan. These two lines from *Kalasantaran Upanishad* have grip-

ped me. Their recitation throws me into religious ecstasy. Daily Darshan of the Viswanath Temple brought joy and solace. Gurudev's twofold Darshan,—once at the office in the forenoon and again on the terrace at night—enlightened me. The chants and prayers are still ringing in my ears.

The resident Sadhus are all selfless devotees. Their Satsang I could not cultivate much, because the season was too hot for me to move about. But the subtle spiritual influence of the Sadhus was emanating everywhere, converting the Ashram into a Bhu-Swarga, heaven upon earth.

The Ashram moves with clock-work regularity. It is a real residential 'Varsity, where the seeker after Truth is drilled, marshalled and disciplined in the ways of Divine Life. The materialistic aspect of life is not ignored either. The two meals are simple but ample, and tea and coffee are supplied regularly, morning and afternoon, at the common kitchen and by the guest department. The water carrier supplies water twice to the guests.

On the third day of my stay, I got my eyes examined in the Eye-Hospital by Swami Hridayananda. This hospital can vie with any Government Hospital. Above all, there is the expert skill of Mataji (the doctor in charge), her divine grace and spiritual charm.

QUEST REWARDED

On the top of all, stands the dynamic figure of Gurudev, before whose hallowed presence one feels humble and meek. The soul goes forth to touch Gurudev's divine feet. Throughout life I was searching for a Guru, and Lord Siva ultimately sent me to Gurudev Sivanandaji, and peace and bliss have entered into my soul. The memory of these 8 days is unforgettable. Gurudev solved my doubts regarding Mantras and Dhyana. It was at a most critical moment of my life that I had the blessed Darshan of Gurudev. Mentally I was drifting miserably. Gurudev has moved and awakened me to life, and touched my life with divine issues. With Gurudev's blessings, I have not to

drift again. He has proved a saviour of my body and soul.

On Gurudev's 72nd birthday, I devoutly pray to my Divine Father Lord Siva and my Divine Mother Sri Dakshinakali, to grant an immortal lease of life to Gurudev's body, hiding the fiery innermost Atman, so that my brothers and sisters may become better and happier. Gurudev alone can bring the Kingdom of Heaven upon earth. Gurudev is a veritable superman, nay, a God, a visible manifestation of Lord Siva, Lord Krishna and Chaitanya Mahaprabhu. The silent spiritual

forces released by Gurudev and his Ashram are working for the regeneration of mankind. At 71, Gurudev is already full of extraordinary energy, and more wonders will be wrought for the advancement of the human spirit, if Gurudev is granted Immortality.

Though this prayer may appear too unusual, it is but natural, and every devout disciple of Gurudev will join with me in this heart-felt prayer to Siva and Durga who alone can work wonders for the good of mankind.

SIVANANDAVEDAPADAMALA

(Sri T.N. Ramachandran, M.A., F.A.S.)

[Retired Joint Director-General of Archaeology in India]

विश्वंभरमुखैल्लैखैः
विश्वैनु त गिरिस्थित ।
विश्वेश पाहि मां यत् त्वां
विश्वरूपमुपह्वये । (१)
समानानन्दं आधातुं
समस्तानां भवान् नृणाम् ।
समाम्नायैकबिल्वान्तः
समारूढः प्रदृश्यते ॥ (२)
सत्पुण्यकोटियानस्थः
सद्भिद्यां यः प्रयच्छति ।
सर्वे तं योगिनः शैवं
सन्तमेनं ततो विदुः । (३)
तेजस्विन् भक्तिशाखाश्रम-
तेजितान्तर्लसन्मणौ ।
शैवानन्दद देहीश
तेज ओजो बलं यशः ॥ (४)
सौधाकरसुधाविंश-
सौधमध्यविभासिनम् ।
शिवं शान्तं उपासीनाः
सर्वमायुरुपासताम् ॥ (५)
तृतीयनयनज्वाला-
नृणायितसुमायुष ।
त्रिपान्द्रासि गिरिस्थेश
तृतीयस्यामितो दिवि । (६)
शिवराजमुखज्योतिः
इनकोटिप्रभं क्रियात् ।
इहामुत्र प्रजानां शं
इदमासां विचक्षणम् ॥ (७)

नित्यानां शिववस्तूनां
नित्यात्मन् चिन्तयन्ति ये -
नित्यं शेषान्तरस्थं त्वां
नित्यास्तेऽनुचरास्तव ॥ (८)
ब्रह्माण्डभाण्डमृत्स्थं
ब्रह्मिष्ठेति हरस्थिता ।
ब्रह्मनिष्ठाः शिवं प्राहुः
ब्रह्माण्डस्त्वा शतक्रतो ॥ (९)
उद्धोद्धुं क्व मनो मे त्वां
शिवेश गिरिसन्निभ ।
गंगां च वहते यत्वां
उत्तिष्ठन्नोजसा सह ॥ (१०)
सोममण्डितमूर्धानं
सोमपीथिकलेबरम् ।
सोमेज्यं शिवदं वन्दे
सोममिन्द्रचमसुतम् ॥ (११)
शैवेश शोभसे तं त्वं
आरुह्याश्वं प्रयाति यः ।
आशुगस्यर्षयेवासौ
आरोहन्नुत्तरां दिवम् ॥ (१२)
भूतप्रियाकल्प भवद्भविष्यद्-
भूतात्मकाऽन्दोलिकया विलासिन् ।
भूतेश शैवेश भवानशेष-
भूतस्य जातः पतिरेक आसीत् ॥ (१३)
नमः शिवायास्तु सहस्रनाम्ने
नमो भवायास्तु सहस्रनाम्ने ।
नमोऽस्तु ताराय सतामवित्रे
नमोऽस्तु देवाय सुखास्पदाय । (१४)

ONE-WORLD MESSAGE OF SIVANANDA

(Presented by Dr. Sushila Vighnay at the World Peace Conference, Stockholm)

Modern war with its atom-bomb and other nuclear and thermo-nuclear weapons annihilates in a trice innocent men, women and children. The tragedy is made more tragic as the war today is never confined with the vanquished and the victor but involves the whole world. Modern wars are international wars. Wars bring in their wake death, ruin, misery, famine and poverty, loss of culture and all that is beautiful and good. The after effects of the modern war are horrible indeed.

The consequences of atom-bombing the Japanese cities of Nagasaki and Hiroshima in August 1945 set lovers of mankind and the leaders of the masses thinking. Thinkers and lovers of the people in all countries of the world unanimously declare that war must be outlawed. In short, today's problem is International Wars. This problem has to be solved and here is the solution.

WORLD FEDERATION

A well-organized World Federation can prevent war among nations and ensure peace in the world. But such an organization will function successfully only when its members are noble men with pure and lofty ideals. They should be imbued with the spirit of tolerance, co-operation and brotherhood. They must set aside narrow racial spirit and have wide universal vision.

The advance of science has removed time and space. Within a few hours you can reach London and New York. Now railways, ships, aeroplanes, radio, television have made the world one. The whole world is a closely knit unit now. The countries and nations are interdependent. Economic prosperity or depression of one country reacts on all other countries also.

A country or a nation cannot raise much in culture and civilization unless other countries or nations also are raised. Equal privileges should be given to all nations. Every nation should have equal rights. Nothing should be the monopoly of a particular nation. No nation should have abso-

lute sway or supremacy in any thing; sea, land, air also must be the common property of all nations, just as sunlight, breeze and water are the common property of all. All are children of God. Hence are all brothers.

UNIVERSAL HUMANISM

Misunderstood and mispractised Nationalism, Imperialism, Capitalism and Militarism stand in the way of the growth of international morality. Imperialism and Militarism should die. Humanism, Humanitarianism and Vedantism should take their places. Then alone there will be perpetual peace in the world. The Presidents and Dictators should come to India, study Vedanta and live in the spirit of Vedanta.

Vedanta and Vedantic Ethics should become compulsory for all students in all schools and colleges of the world. It must be properly understood and put into practice by all. This alone will contribute to peace, universal love, unity, proper understanding, world harmony and brotherhood of mankind. This alone will put an end to the manufacture of atomic bombs and machine guns.

Even in the politics and sociology problems that were only national twenty years ago can no longer be solved on national grounds only. They are assuming huge proportions, gigantic shapes. They can only be solved when looked at in the broader light of international grounds. International organizations, international laws are the cry of the day. That shows solidarity. In science, every day they are coming to a similar broad view of the matter.

COLLECTIVE PROGRESS

There cannot be any progress without the whole world following in the wake, and it is becoming every day clearer that the solution of any problem can never be attained on racial or national or narrow grounds. Every idea has to become broad till it covers the whole of this world.

every aspiration must go on increasing till it has engulfed the whole of humanity, nay the whole life, within its scope.

I am thoroughly convinced that no individual or nation can live by holding itself apart from the community of others, and whenever such an attempt has been made under false ideas of greatness, policy or holiness, the result has always been disastrous to the secluding one.

And therefore, a World Federal Government vested with powers to make and enforce international or rather universal laws to be obeyed by not only the governments of the member states but also by the individual citizens, alone can prevent war and preserve peace and security.

SUPER-STATE

The UNO can be easily transformed into a super-state with the member nations relegating parts of their sovereignty to the superstate. The statesmen of our world should realize that today national sovereignty and racial superiority are out-dated and a myth respectively. They should not forget the lessons of World War II.

They should see the One-World Government with one international law, one international currency, one postage and one police force, (no military force!) starts functioning immediately. The obsolete system of passports and visas, artificial regulations and tariffs and the belief of self-sufficiency which is a delusion should be abolished.

The One World Government may control the production, distribution and consumption of necessity-goods in the interests of the humanity as a whole.

GOSPEL OF REDEMPTION

Every citizen of the world should feel for the necessity of the unity of religions, which will

pave a way—long way—towards the peace of the world. This is a diverse world with various peoples of different temperaments and diverse views. But there is one common consciousness or the Immortal Soul in all beings. The basis of the unity of mankind must be spiritual. Then alone will Unity be everlasting.

Dewan Bahadur K.S. Ramaswami Sastriar, retired District Judge, Madras, has beautifully summed up the world gospel of Swami Sivanandaji thus:—

"And that his world gospel is the gospel of religious league of nations, a political league of nations and of Universal National Disarmament coupled with vesting of international police functions in the UNO and an economic league of nations controlling universal production and distribution and consumption in the interest of humanity as a whole—all on the basis of perfected individuals living a life of simplicity and spirituality, righteousness and holiness. The only solution for today's problem is either to accept Swami Sivanandaji's proposal or be ready to be the victim of Atom and Hydrogen Bomb disaster."

Serve, love, meditate and realize. See God in every face. Know that there is One God, One Humanity and hence One World. Know also that you are God. *Tat Twam Asi*—That Thou Art. Live the Divine Life practising the Yoga of Synthesis and achieve the goal of life—Kaivalya—merging yourself in Brahman, the Over Soul (with the full knowledge of the faith that all the religions of the world are One). And help to establish the Divine One World based on the spiritual Oneness of Humanity and the Unity of Religions—Unity in Diversity.

FIRST-CLASS SPIRITUAL ACTIVITIES

(Sri H. Srinivas, Journalist, Calcutta)

The writer of this note humbly sends his hearty felicitations and best wishes, praying to God for the long life of Swamiji and the continuance of the first-class spiritual activities of the Sivananda Ashram.

LIGHT ON THE SPIRITUAL PATH

(Sri Franz von Poncet, Pretoria)

Many have poured out their hearts in praise of our beloved Guru. Their writings portray their feelings welling up from deep within, gushing forth from their pen in natural simplicity, and revealing their childlike sincerity. I rejoice in their rejoicing.

Just remembering the letters which Margaritha wrote to Swamiji, I find no words to express my feeling, since my soul vibrates with each of those words, limiting my expression. Far better it seems to me, to read those letters, with spells of silence between the words, divine into the secret chambers of the heart which prompted them, and try to catch the faint response of the hands harping blissful melodies for our soul's awakening.

What a joy, when long, lost treasures are momentarily revealed to the vision of the inner eye, assuring one of the possession of powerful spiritual wings, to be used one day to measure those heights, where Swamiji ever dwells, looking at us with never-changing eyes of knowledge.

SELFLESS SERVICE

But while my mind dwells luxuriously on the thoughts of highest fulfilment, my ears resound the down-to-earth words from Chidanandaji's speech: "Every work whether menial or not is divine by nature if done in a spirit of Nishkama Karma Yoga," reminding me thus the rather laborious and matter-of-fact method that has to be employed to reach the highest goal. Also

Swamiji's words of advice come to me again: "Plunge yourself into selfless service." One short sentence, but the wisdom it really holds only Swamiji knows.

In front of me, this very moment, lie three photo-blocks ready for use, to embellish the little book we intend to print.

THREE PRINTING-BLOCKS

The first, taking them in the order, shows two hands, in a pose ready to tell you all that should be done, and all that ought not to be done.

The second block has a road engraved on its surface, winding its way into the distance, until it loses itself in the rays of the sun that is gloriously shining from behind the top of a mountain. The adjoining landscape around the road seems to have sunk into the depth, being lost in darkness. Only the mildly illumined road can be seen and a lonely figure treading it.

From the third block, Swamiji looks out with a winning smile, being amused by my literary efforts, as it were. It is he who has shown me all that were necessary to be known on the spiritual path.

By obeying our Guru's instructions we march on along the way that leads us to our real Home,—from darkness to light, from death to immortality.

Brothers, let us all walk along the path, lit for us by our Guru!

Swamiji, please keep on shining, keep on shining from behind that hill!

MAY YOU REMAIN EVER-PRESENT IN THE EYE OF MY SPIRIT

(Sri F. Mayer, Germany)

Please accept my heartfelt congratulations on the occasion of your 72nd birthday. This is also an excellent opportunity for me to thank you for the blessing you have bestowed and pray that you remain ever-present in the eye of my spirit. Even as Brahma spends Himself, so also is your accomplishment may you continue to make use of the evident token of this power through your teachings.

SIVANANDA—THE GOODNESS INCARNATE

(Yogiraj Harry Dickman, New York)

Quite recently, I met one of the Professors of the Yoga-Vedanta Forest Academy, Swami Vishnudevanandaji. It was just upon Swamiji's arrival in New York. I put the question how will he characterize his Gurudev, Sri Swami Sivanandaji? Vishnudevanandaji's answer was simple. Referring to Swami Sivananda, he simply said: "He is a God."

On that evening I did not press Swamiji with more questions, for it was late and Vishnudevanandaji had not secured a room in the Hotel. But on our next meeting, I again put the same question and again got the same answer. "He (Sivananda) is a God. What more do you want?" Thereby he said "everything." On my request to say at least a few words more, the young Swami said: "He is like your father, or grandfather; there is no egotism in him. If he speaks with you he talks on equal terms with you. He does not speak or make you feel that he is the Guru and you the Sishya (disciple)."

UNIVERSAL FATHER

A few months ago, I met Mrs. Vigo who had recently returned from India after having stayed for several months at the Sivanandashram. She spoke of the Sage of Ananda Kutir in almost the same words as Swami Vishnudevanandaji. She said "He is like the Universal Father, a goodness incarnate."

Yes, I know these all since long ago, but I like to hear from persons who have just come from the "Abode of Bliss," their experiences over and over again. I like to mention here one thing more. Unlike many other Hindu teachers, who came across my life, who were most willing to explain abstruse tenets of Hindu religion and philosophy but were much reserved when the question came about the details of practical Sadhana, especially on Yogic line, Swami Sivanandaji from the very start, was very liberal and made no secret of his vast knowledge of the Yogic lore.

One thing, however, puzzled me, while most kindly and lucidly explaining the Sadhanas of various Yogic schools Swamiji avoided my questions—which were of course not put quite directly—as to His Holiness' own Sadhanas.

ABSENCE OF EGOTISM

Only quite recently the great Swami disclosed to me the secrets of his Sadhana in his early period of Tapascharya. It was a noble kind of Karma Yoga or Seva. The Swamiji himself and a band of fellow devotees served wholeheartedly Mahatmas, pilgrims, Sadhus and farmers, thereby extricating the last trace of egotism and any superiority-complex, and we may say without any shadow of doubt that very rarely in the domain of religious life we can find any personage even among the highest leaders of humanity who could so perfectly succeed in this most difficult Sadhana, viz., eradicating the last trace of egotism.

It is, therefore, the Swamiji's Divine Love towards all humanity flows unhampered by any, even the slightest ray of selfishness. One of the readers of these lines may ask: "But why did not Swamiji disclose the secret of his Sadhana earlier and did it so now?" Well, only Swamiji could explain it truly. But, in my opinion, the reason is this. Twenty years ago, the writer of these lines was heart and soul engrossed in the study and practice of Hatha and Raja Yoga and what I wanted was to know what Hatha and Raja Yogic Sadhanas Swamiji practised.

Certainly, Swamiji did Hatha and Raja Yogic Sadhanas, but if His Holiness would tell me about these—his Sadhanas—I would have missed the greatest and most difficult point in his internal Sadhana. But on the other hand if the great Swami would have pointed to the Nishkama Karma Yoga, or Seva, I would not have been able to appreciate the difficulty and the value of this. His Holiness' Sadhana has produced not only a great Yogi but a Universal Benefactor of humanity—a Universal Father.

CULTURAL PLAN OF LIFE

(Sri Swami Madhavartha, Gujarat)

Several Indian students are going to foreign countries to learn Technology or material sciences because they provide good teachers and good colleges. Similarly, I believe, there are many persons in foreign countries who would like to come to India to learn Indian spiritual methods for Self-realization, but there are very few teachers who would teach these things in English and there are very few Ashrams where foreign aspirants can approach highly cultured Indian saints. One such Ashram is the Ashram of Swami Sri Sivanandaji. He has attracted many foreigners and has provided them facilities for spiritual development.

In the modern age, owing to easy means of communication, many nations have come closer together, and it is necessary for India to foster spiritual and cultural relations with other countries as was done by the followers of the Buddha in ancient times. There is something to be learnt by the East from the West and something to be learnt from the East by the West. I would like to state it briefly as follows:—

MUTUAL CONTRIBUTION

The West has to give to the East their:

1. Theory of relativity and field theory,
2. A new approach in biology by means of Holism, and

3. A new approach in psychology through gestalt theory.

The East has to give to the West:

1. A cultural plan for the whole of life.
- Taking the span of human life to last about 70 years, it can be divided as follows:—

1. First 25 years to be spent for technical and spiritual study while remaining a celibate.

2. Age 25 to 40 to be limited as a married, household period.

3. Age 40 to 55 to be passed as a celibate, living a semi-retired life devoted to spiri-

tual study. (This is called Vanaprastha life in India.)

4. Age 56 to 70 to be passed as a celibate, fully retired from worldly activity like a Sannyasi, but entirely dedicated to spiritual progress.

If a man has a greater urge for spiritual progress, like Swami Sivanandaji, spiritual life can be accepted from any stage. India has almost lost this plan after coming in touch with alien culture.

NEED FOR SELF-CONTROL

We have now a combination of many cultures, and as there is no limit to the married period, there is a daily increase of 8,000 persons on our earth and a daily increase of 13,000 persons in India. This is a great obstacle for spiritual progress, as all the energies of all nations are now concentrated on economic progress, which is a necessity to meet the challenge of population. There will be no end to this, if the married life is not restricted. Swami Sivanandaji has shown by his example that it is possible to obtain higher spiritual happiness by leading a celibate life.

We cannot progress unless we try to find out, from the behaviour of the whole of humanity which part of life is at fault and in need of repairs.

Modern age has given us better means but there is no clear conception of better ends. All nations are in a state of upheaval. The only remedy is to allow man sufficient time to observe himself. Cultural evolution does not progress in a straight line. There are infinite possibilities at every point. Therefore, we must have a cultural plan for the whole of life.

HIGHER AIM OF LIFE

The theory of relativity gives us a curvature of time and space, and the new theory of biology recognizes functional circles. It is the inner structure of life that creates the environment by

its own activity. Therefore, we should not be subject to determinism or Prarabdha but must have a higher aim of life such as we find in the life of Swami Sivanandaji.

If new and better forms of life are to be obtained, we must have a cultural plan for the

whole life such as that mentioned above, in which there is a limit for the married period. India was happy when it followed this plan. If there is no limit to the married period, population will increase beyond manageable limits and life will begin and end only in economic quest.

Story

TEST OF RENUNCIATION

(Sri Swami Sivananda)

Two Sadhus dwelt in a holy place. One was a multi-millionaire before he renounced. Even after he became a Sadhu his children had volunteered to look after his physical needs and, therefore, he had servants, all comforts and conveniences. The other Sadhu was leading an extremely austere life. He lived on alms. He had absolutely no possessions, except the clothes he wore, a *kamandal* and a deer-skin.

The poor Sadhu used to admire himself for his spirit of renunciation and laugh at the rich Sadhu. He would even speak disparagingly of the rich Sadhu whenever he met other Mahatmas or devotees: "He must have found himself too old to carry on the household life; so he has made a pretence of renouncing the world and embracing Sannyasa. See the luxury he revels in!"

This spark of pride and contempt grew in time into a big conflagration, and the poor Sadhu proudly approached the rich man one day and sermonizing on renunciation, he said: "What a

great power is there in renunciation! But it must be real, like mine. You have no doubt renounced wealth and family but when are you going to renounce this luxurious living, servants, etc?" The rich Sadhu replied instantly: "Just now! Narayan. Come, let us go to Uttarakashi."

The poor Sadhu was taken by surprise. His pride and his eagerness to prove that the rich Sadhu's offer were a bluff, but he was made to follow the rich Sadhu. They went a mile or two; and as they were leaving the outskirts of the village, the poor Sadhu suddenly remembered that he had left the *kamandal* and the deer-skin behind! He said: "Sir, please wait; I shall go and fetch my *kamandal* and deer skin." The rich Sadhu gave a significant smile. What is real renunciation? The renunciation of attachment, delusion, 'I-ness' and 'mine-ness.' The luxurious Sadhu was ready to give up everything in a moment; the poor man clung to his *kamandal* and deer-skin.

BOOKS OF ERUDITION

(Srimati Padmaja Naidu, Governor of West Bengal)

I thank you for kindly sending me copies of your book which a cursory glance shows, are full of erudition and interest. I shall read them with interest and preserve them in my library.

The members of my staff are greatly interested in these subjects.

SIVANANDA AND THE 'PARLIAMENT' OF RELIGIONS

(Sri Swami Chidananda)

[General Secretary, Divine Life Society]

A glorious event marked this holy spot on the sacred banks of Mother Ganges five and a half years ago upon 3rd April 1953. It was a memorable day, a joyous day, when there welled forth a sweet fountain of the life-giving waters of unity, brotherhood, spiritual oneness, mutual friendship and universal love. This has become a perennial flow entering into the life of man in this modern world, helping to grow the fragrant blossoms of friendship, mutual understanding, co-operation and compassion. This sublime event I am referring to is the Parliament of World Religions that was held before the sacred precincts of the shrine of Lord Vishwanath and proclaimed to the strife-ridden world the message of the fundamental spiritual oneness of man before the eyes of the One Divine Parent, Whom all religions of the earth worship and seek to attain through devious ways.

DIVINE FRATERNITY

Upon that glorious day, there assembled here a vast multitude in this forest clearing and beheld before them the revered and worthy representatives of all the living faiths of the world meeting, and sitting upon a common platform and re-asserting the basic unity of all religions, faiths, creeds and beliefs, in the vicinity of Lord Vishwanath Himself and under the benign presidency of our world-worshipped holy Master, Swami Sivananda Sadguru. These brothers of the different faiths and religions met in the spirit of loving brotherhood to declare unto all that humanity is one great fraternity and that we are all children of the common Divine Parent, who is the Father of mankind. They called upon all to bear in mind that non-essential externals do not comprise the spirit of true religion. The heart of real religion is contained in its message of love and unity in the Spirit.

MESSAGE OF UNITY

For three days and nights the atmosphere was electrified and the audience inspired by this mes-

sage of spiritual unity that was voiced forth in sweetest tones from this grand and glorious platform. Verily, the central purpose of this great Parliament of Religions was to provide such a platform, which would serve as a fountain-source for the life-giving flow of this ideal and the message of unity amidst apparent diversity, of the underlying spiritual oneness in the midst of material multiplicity. A great wave of love and goodwill was generated here that verily pervaded the entire earth. This is the unique feature of Gurudev's method of work.

Established in a single place, Gurudev Swami Sivanandaji radiates his light far and wide into this modern world of struggling humanity. He moves not, but his light moveth. Even as a great lighthouse, unshaken upon its rock-base, throws its life-saving light far over the turbulent oceans, likewise our great Master works untiringly for human welfare from his fixed abode of bliss, by the sacred Ganges. Even as words spoken and music sung in a small closed room at a great Broadcasting Centre soon envelope the entire globe and reach all homes, so, too, is every word uttered or written in this dynamic Divine Centre made to penetrate into all the directions of the compass and reach, enlighten and awaken millions in all countries of the modern world. Thus, the message of unity uttered during the World Parliament of Religions with feeling and the power of spiritual Bhav is now resounding in every corner of the earth.

'COMMEMORATION' VOLUME

Then, two years ago, the full significance of that event burst forth upon us in the form of a great monument enshrining the priceless pearls of wisdom, love and spiritual vision, that blessed mankind upon that sublime day. This monument is the invaluable *Commemoration Volume* brought out under the auspices of the World Parliament,

of Religions. It has enshrined in perpetual form the Parliament's message of unity. It is now a permanent receptacle of this wisdom and of this vision to all those who would partake of it, in times to come. It ensures world peace and oneness of mankind. It is a great factor of defence against disruption and separatist ideologies. The lofty blessings conferred by the Parliament of Religions have taken a concrete and tangible form in this substantial volume of over 660 pages, filled with the choicest wisdom of life bestowed upon mankind by every Prophet and Divine Messenger, from ancient times to this modern day.

Packed with this sublime and inspiring spiritual message, embodying, as it were, a clarion call to mankind to give up all notions of differences and dislikes and unite in spiritual oneness, numerous copies of this volume have now reached all the important libraries the world over, all the important Universities in distant lands and got into the hands of countless idealistic people who have been inspired afresh with goodwill towards all men and filled with the spirit of dynamic service and love. These volumes, in all places they have reached, have each become a centre and a living nucleus for the propagation of this message of the essential spiritual oneness of mankind. The spirit of the Parliament of World Religions has permeated the entire globe and its continents and countries.

LAUDABLE LANDMARK

This Parliament of Religions does truly constitute a lofty landmark in the history of the Divine Life Society and one of the highlights of our Sadgurudev's world-awakening Divine Spiritual Mission. Seeking to serve mankind by multifarious means and ways, and ever intent upon the welfare of humanity throughout the universe, Sri Grudev has dedicated his life and all his time and energy in bringing about the physical, mental, moral and spiritual uplift of all.

Perceiving that the greatest menace and malady that has destroyed the peace and happiness of this world and plunged the entire world into

sorrow, suffering and pain is the vicious poison of egoism, hatred, anger, greed and Asuric violence, our saintly Master Sivananda has made it his special mission to assuage the ills of modern mankind by propagating the divine life of universal love, brotherhood, kindness, compassion, selflessness, service, virtue and active goodness. He has been broadcasting the message of the spiritual brotherhood and equality and the ideal of Divine Vedantic oneness and spiritual unity of all. The World Parliament of Religions is a glorious event in this aspect of our Master's divine work.

DEGENERACY OF MAN

How great, how very urgent and vital is the need of this particular service unto the world of today, will be abundantly clear if we reflect and realize that the greater part of the modern world, despite an external glitter of apparent progress and civilization, has verily lost its path and devolved into barbarity. We have lost the fundamental spirit of humanity, having become blinded to the essential spiritual nature of man. The modern conception of man is degenerate. Not realizing this to be the root-cause of the bloody fratricidal strife between man and man, the modern nations are engaged in futile efforts to forge unity and secure peace by means of charters, treaties, pacts and so-called United Organizations.

But, here too, they have unknowingly and unconsciously brought in the basic poison of ego, greed, distrust and hatred. Hence we see that even in these very unions the seeds of strife are present, and they sprout in warfare and violence. They make the great blunder of basing this union upon changing superficial factors of human life. What is more, they commit the unpardonable error of founding such union upon hatred and not upon love.

UNIVERSAL SPIRITUAL ONENESS WANTED

Thus, we witness the strange phenomenon of certain groups uniting together with the sole purpose of confronting and opposing certain other groups similarly united. Sections of mankind unite

in order to racially, economically and politically clash and come into conflict with others. Thus, the very unity, that ought to be a means of peace and welfare, becomes an instrument of war and destruction. This is reversion to the law of the jungle, where we find that animals of one species unite and club together in order to hold their own *against* similar groupings by other animals. Such also is the law of the criminal world where violent elements gang together in opposition to one another. Can you give this the sublime name of unity and oneness?

As an answer to and as a soothing solution to this tragic blunder of modern man, Saint Sivananda's glorious Parliament has voiced forth the hymn of a sublime and enduring peace that is the fruit of unity based upon love through recognition of the *universal Spiritual Oneness* of all mankind. O man! Behold that Spiritual Essence which is a golden strand linking up and unifying man and man all over this world.

All beings are verily one in the Divine. This union shall never fail, for it is a fact that endures for ever and ever. It is the spiritual truth about man, which will hold good as long as the sun and the moon shine and as long as life persists upon this planet. Nothing can alter this fact and verily, therefore, nothing can affect a unity based upon this unassailable fact. Therefore, it is that Sage Sivananda's Parliament of Religions put forward the Spiritual Essence of man as the surest basis of lasting unity, goodwill and peace.

IMAGE OF THE DIVINE

The sagacious deliberations, wisdom-filled and highly inspiring, pack the *Parliament Volume* from cover to cover, and have gone forth as so many spiritual ambassadors and selfless messengers of peace and goodwill into all parts of the modern world. The volume comprises a compendium of the world's wisdom. It is an epitome of lofty guidance and admonition to a sublime divine life unto perfection. A great scholar and an administrator, Sri Chandubhai Patel, sometime ago the Minister for Education of the progressive State of Gondal (now a part of the Saurashtra region of the Bombay State), declared, when he received this volume, that "having gone through this book, I feel that there is no need for me to seek for wisdom anywhere else."

The Parliament of Religions has thus offered to the strife-ridden world and the groping and stumbling humanity therein, the formula for real and lasting unity and provided a pattern of permanent peace and true world welfare based upon love, understanding and spiritual vision of Man who is in the image of the Divine. Man is Divine and peace is his inmost nature. Unity is the breath that emanates from his Spiritual Being and love the light that radiates from his Self. May the Grace of God and the holy Godmen awaken your spiritual consciousness! May you behold the One Self in all and may the world unite in the bond of Divine Love, so that peace reigns over all the earth, and welfare and happiness prevail everywhere!

SPIRITUAL HELP AND DIRECTION

(Sri Lorenz Filset, Germany)

On the seventy-second birthday of our honoured Sri Swami Sivanandaji Maharaj, I wish him all that is best and I thank him heartily for his spiritual help and direction so kindly given in the past years. May God bless him.

SAGE WHO HAS STIRRED THE WORLD

(Sri Bindeshwari Prasad, M.A., Patna)

The sage who has stirred the world is no other than His Holiness Maharshi Sri Swami Sivananda of Rishikesh (Himalayas.) His life presents a psychological study. We often question to ourselves—"Is he a man or something else?" Man is generally self-centred; he wants more for himself, and less for others; but His Holiness Maharshi Sivananda is selfless, he desires more for others, and less for himself. Men want family life, and worldly comforts, but Siva has no family in the ordinary sense of the term. The world is his family and his comfort lies in doing good to others.

Men think of the good of their own nation, but Siva thinks of the good of all the nations of the world. Men make researches, and pore over libraries of books before giving their learning to others, but Siva does not consult many books, and yet he gives wisdom which baffles everyone. He was never a student of philosophy in any university, but he interprets philosophy, and creates it. He did not read politics, science or literature, but his wisdom in these branches of knowledge is unfathomable. What a mystery of mysteries?

EARLY LIFE

He was born in 1887 in a village of Madras. His original name was Kuppuswami. His parents were pious, and Kuppuswami inherited the traits of his parents. After finishing his education, he became a doctor. When the other students of his school and college were learning the modern ways of life with all their evils, Kuppuswami was well-protected, and the external environment had no influence on his mind, and heart.

There were two strong reasons for this—he was born with very bright past impressions, and he had inherited great virtues from his parents. Really only pious parents can produce sages, saints and seers. The other doctors, who had taken the M.B.B.S. degree desired to enter the world to earn money, but Kuppuswami's heart burnt for

service to the sick and the invalids. He saw death and disease on all sides, and he thought how best he could serve humanity, and give relief to the needy.

IN MALAYA

He went to Malaya as a doctor. He commanded a good practice, but he did not care for money. He used to see God in the sick and the invalids who came to him for treatment. Unlike the modern doctors who are in most cases callous, and who do not feel even for the patients whom they see struggling between life and death, unless they are properly paid, Dr. Kuppuswami showed wonderful sincerity in helping the patients.

As time rolled by, he captured the hearts of the people, and he began to be idolized. Body, he thought, requires, protection; it requires medicines, when it becomes diseased. But man is not only body. There is another aspect of a man's being, and that is his soul which, too, requires protection, and unfoldment. Then he began to impart spiritual wisdom also. While thus engaged in this work, he heard a secret call. It is said that he cured a monk of a very serious disease, and the monk gave him a book on spiritual experience. The book was a mirror, so to say, and His Holiness saw his real form in the mirror. Real Siva was born here.

He left the crowd and became a wandering monk. He came back to India, visited different holy places, and lastly came to Rishikesh, the abode of sages, where he was initiated into the order of Sannyasa by a Sadhu. He had recourse to spiritual practices at Swarg Ashram and one day heard a voice from within prompting him to fill the cup of his life with nectar, and share it with others. He set up an Ashram, and called it Ananda Kutir—the Abode of Bliss. That Kutir has by now developed into a big spiritual powerhouse which generates spirituality, and transmits it to the people of the whole world.

CONCEPT OF TRUTH

The manifest creation is pervaded by an Intelligent Principle which has been called by different names such as God, Allah or Brahma by different sages. He can be realized; but for realizing Him men require a different vision. As ordinary eyes cannot see subtler things, so ordinary mind cannot comprehend that Principle. Those who have stilled their minds, controlled their senses, and purified their hearts, develop a new vision and see that Intelligent Principle. All knowledge, joy and wisdom emanate from that Principle which is the substratum of the manifest creation.

When sages get a glimpse of that Principle they look upon the manifest universe with indifference, and gradually they become absorbed in that Principle as Existence-Knowledge-Bliss. The goal of life is the realization of that Principle. The manifest creation is subject to modification and is all pain, but that Principle is unchangeable and eternal, and is all bliss. The manifest creation is in God, whose one ray creates, preserves and dissolves it. Every created being revolves on the wheels of birth and death, and the process goes on in an unending line. When a created being gets human birth, he is born with a new power which ordinarily remains dormant, but if it becomes active, the man begins to think over the mysteries of life and death, and the purpose of life.

HIS RELIGION

Swami Sivananda says that religion deals with a vision of something which is beyond and which is realizable. That vision is more real than the experience of the phenomenal world. In some age, the vision becomes dim to reappear with a newer force, and greater vitality. It is this re-emergence of the religious vision that makes life meaningful. But the practice of religion is an adventure which begins only when the adventure of the intellect fails. Material science seeks to discover the forces of the manifest universe, but religion discovers the forces that lie beyond the intellect and defies all experiments through material instruments.

HIS BELIEFS

(a) He believes that two forces are working at present—one is constructive and the other destructive. Nuclear tests are going on. The scientifically advanced countries do not realize the spiritual and moral nature of life. They want to bring the world to naught. On the other hand there are spiritually advanced men—sages, saints and seers—in every country on our globe. They are struggling for the peace of the world. Spirit is superior to matter and so good sense will dawn, and the scientifically advanced countries will realize their mistakes, and will use their scientific achievements for the service of humanity, and the betterment of the world.

(b) Nature is pervaded by an Intelligent Principle which can never err. That Principle is pushing creation towards perfections maintaining balance and equilibrium in its onward march. Rivers may take a zigzag course, but it never stops. This is exactly the case with that Intelligent Principle which is directing the course of the universe.

Men should develop optimism. There is nothing wrong anywhere because the Master-Director of the universe is ever watching the cinema of His creation.

TEACHINGS

Swamiji says that there are two sides of life—one is the manifest side, and the other the hidden side. Men should live the manifest side of life in such a way that in due course they may know the hidden side of life. Those, who attain that stage, develop a new vision. To such men this world appears unreal and the joy of this life becomes tasteless.

Swamiji teaches men to search for that life, and become immortal. For reaching the goal he points out different paths for different aspirants according to their predilection.

"Be good and do good" is the golden advice which he always hammers on the minds of men. These pieces of advice remind us of Saint Francis

who wanted nothing but that men should be good and do good. The different rules that His Holiness prescribes and the different lessons that he gives, aim at helping men to conquer their lower nature, and rise to higher mental planes. "Serve,

give, meditate and realize" contain in nutshell the whole wisdom of all the religions of the world.

A searching eye sees Divinity in Swamiji and feels convinced that his birth at this time of world crisis has a Divine Purpose.

YOUR SPIRITUAL HOME

(Sri Swami Venkatesananda)

The Sivanandashram, set in ideal surroundings, in the valley of saints, at the foot of the holy Himalayas—is your own spiritual home. Where wild animals roamed but a few years ago, holy men dwell. Their holiness, their spiritual knowledge, their wisdom and the fruits of their Tapas-charya—are yours for the asking. For they have been trained by the Sage of Ananda Kutir, Sri Swami Sivanandaji Maharaj to serve all, to love all and to see the Lord in all.

After a decade of dynamic selfless service of the sick, in Malaya; and after another decade of intense self-abnegating austerities in the Himalayas—Sri Swami Sivananda settled down at "Ananda Kutir" in 1934. He had the supreme wealth of Illumination; but he and his early disciples had to live on Bhiksha (alms); when admirers, disciples and devotees gave donations the amounts were quickly converted into rich spiritual food, rare treasure of spiritual wisdom, and distributed widely in the form of leaflets and pamphlets. Countless are the men and women who have regained peace of mind and happiness of heart, by studying one of these leaflets and pamphlets. They, in their turn, became Siva's disciples. Thus progressively the Divine Life Message has spread throughout the world.

Inspired by Siva's stirring call, young men renounced the world and joined the Adhyatmic Army of which the Yogi of India, Sri Swami Sivanandaji himself is the Commanding General. The Divine Life Society was established in 1936; and the Yoga-Vedanta Forest University in 1948, to train spiritual aspirants in Yoga and Vedanta, and to disseminate spiritual knowledge systematically.

Sri Gurudev's All-India Tour in 1950 gave the mission a further impetus. The Ashram grew. Visitors began to pour in from all over the world. The activities of the Society widened from day to day.

Sri Gurudev's cosmic love and the universality of his teachings have expressed themselves in the institution that has been growing at his lotus-feet. All seekers after Truth, all those who seek after peace,—to whichever nationality, religion or school of thought they belong—are welcome at the Ashram. Gurudev has provided scope for the all-round development of the aspirant—for the practice of the Yoga of Synthesis. The Mandirs and the Bhajan Hall for the practice of Bhakti Yoga; the Office of the Divine Life Society, the Sivananda General Hospital and the Sivananda Eye Hospital, for the practice of Karma Yoga; the Music College and Arts Studio for the development of fine arts: classes in Yoga and Vedanta—have all been created by Gurudev for our spiritual evolution.

In order that the original spirit of selflessness, of service with Narayana Bhav may be preserved: and in order to provide a field for the constant co-operation of householder-disciples and Sannyasins, in the cause of the furtherance of the mission, Sri Gurudev has made the world-wide institution depend entirely on the voluntary contributions made by the devotees of the Lord.

Thus the institution, which is the miracle of His mighty spiritual power, flourishes entirely on His Satsankalpa which expresses itself through your support. It is the blessed privilege of all of us to co-operate in this noble mission. May Sri Gurudev live for ever.

SIVANANDA AND INDIAN CULTURE

— A RANDOM HARVEST —

(Sri E Padma, M.A., Madras)

Sputniks and Explorers the world over. The sponsors are noisily jubilant over plumbng the ravelled skein of Nature. Clumsy vanity! Man goes mooning in his rockets! ICBMs will whip him back to his senses. So full of cant phrases, the protagonists, nevertheless are already on the ramp and ready for the fray! Either they cry quits or they spell their doom. Don't curses come home to roost?

Mother India! Art thou lost too in the race? Art thou lost then to the hoary traditions of non-violence, quest after Truth, Beauty, God? Nay, hark! Many voices, faint and far away, echo thy message of Peace and Goodwill, down the corridor of Time. The Buddha, Vivekananda and Mahatma Gandhi among the many.

Unlike the bigoted theocracies elsewhere, tolerant India has declared herself a Secular State, not purporting thereby to eschew religion altogether but to recognize the various religious persuasions and evolve a happy synthesis out of them. India's culture dates far back into the B.Cs., so far back that she was alone in the march a good way. And all through she has been sustained by the aroma of religion. For, what is culture or art but an expression of the perpetual Yearning for the Good, for the Beautiful, for Truth, a conscious maturing of the Spirit along different avenues, artistic and intellectual. In the process, however, there have been inevitable adoptions, omissions, shifting of emphasis, and even apparent departures from the beaten track. India has been very understanding and accommodating.

My Master-Bhagavan, Sri Swami Sivanandaji Maharaj, is the very embodiment of India's catholicity. He is the fountain of India's Culture whence flow Wisdom, Solace and Comfort to all the corners of the globe. Though born a Hindu, he lives as the non-denominational Saint of the world. The World is his home, its denizens, his brethren. Yet,

there is something essentially Indian in this rare cosmic vision. Our friends tell us how.

WANDERING FAKIR:

"I'm a sinner. I was given to evil ways. My riches left me. My wife and children disowned me. Friends and relatives scoffed at me. Here I am, a homeless, penniless wanderer, ambling along to no purpose nor with any keel or anchor."

Sri Gurudev picks him up on the wayside.

"Thrice welcome, traveller, to thy own home, the Abode of Bliss. Thou art Divine. Sin is but a mistake, and thou hast learnt to do better. Start life afresh. God is thy staunchest friend through foul or fair weather. Seek Him. Thou shalt find Him. Serve the sick and the poor. Love even them that hurt thee. Counter the evil tendencies by positive virtues. And thou wilt succeed."

Symbol of India's proverbial hospitality! Master-Bhagavan is the sheet-anchor of many a desperate soul.

TROUBLED PHILISOPHER:

"The world is a terrible illusion. Whithersoever I may turn, death, disease, and old age confront me. What vanity! How may I flee it? Why is there so much discrepancy? Why are some happy and others not? What finality there is about death! All dynamism this minute and a stark nothingness the next minute. Oh, God, if there's a God, save me from the vagaries of life!"

Sri Gurudev: "Nay, give up worldliness but not the world. The world is the arena wherefrom to evolve and realize your identity with God. Death is only for the body, not for the soul that animates it. Disease is Karmic purgation. Old age is but a phase. It will soon pass into childhood through the gateway of death. Since the desires of past births work themselves out now, perform actions with Nishkamya. Bhav—selflessly—in order not to

be born again to enjoy the fruits."

The Spirit of the Gita come alive! A restatement that has been broadcast far and near on an unprecedented scale.

DESPAIRING SCIENTIST:

"What a mishap! I sought to make life easy and meaningful. I have instead released forces over which I have no control. We are mere puppets in the hands of unscrupulous politicians. Nature has beaten us hollow. We shall be hoist on our own petard. Would that we had never meddled with Nature, nor defied Her Sacrosanctness!"

Sri Gurudev: "Conquer yourself first. Conquer lust, greed, anger and hatred. Conquer petty-mindedness. Nature will unfold her mysteries unasked. Forces of Nature can then be harnessed for the good of mankind."

India has always put the things of the spirit before matter. To the Indian the sun, the moon, the stars, and the rain are so many manifestations of God's Power, and so worship-worthy.

RELIGIONIST IS PUZZLED:

"God is One. Mankind must rise as one voice to worship Him. How simple and neat it is to have one religion the world over, drawing unto itself all the good features in the religions today. What have we instead? A whole medley of conflicting sects. One never knows what to choose, how to sift facts from propaganda."

Sri Gurudev: "Diversity is the law of life. And religion is a matter of conviction. The different religions are so many paths to God. They meet needs at different levels of understanding. And above a certain level all religions speak the same language. Accretions are inevitable. Only recognize them and dispense with them. Let the Hindu be a true Hindu. Let the Christian be a true Christian and the Muslim a true Muslim. There will be no room for bigotry or heart-burning. It's so much more interesting to be united despite differences than without any."

Master-Bhagavan is the Voice of India. India

has, through the ages, welcomed new ideas, new faiths with open arms. Yet she has been conservative enough not to lose her moorings altogether. New India is a happy blend of the ancient and the modern. A day with Sri Gurudev will explain this paradox. Did He not sponsor the World Parliament of Religions?

NEGLECTED ARTIST:

"I am an artist. The world is too busy to take note of me. And I languish for want of a God-father. But then, I presume I'm not welcome here. Ashrams generally condemn artists to the limbo, as given completely to the world of the senses."

Sri Gurudev: "Oh no, thou art as welcome here as anyone else. All work is worship provided the right spirit of dedication is there. Sing your life out here in praise of Lord Almighty. Strat a College of Arts. I shall be your first student."

A novel Sadhana indeed! Long, long before the world woke up to civilization, the temples and the Viharas in India encouraged cultural pursuits as powerful means of God-realization. "Beauty is Truth, Truth Beauty."

THIRSTING SOUL:

"Forgive my presumption, O Compassionate Master. I'm not to blame if I'm a woman. But I have human aspirations. I am tired of life as I lead it, as any man will be. Hast Thou no word of hope left for me? Am I doomed to eternal wallowing in filth? Am I no better than a perpetual (victim) of distraction?"

Sri Gurudev: "Hail, Mother of the universe! Thou art the sexless Atma. Thou art nearer God than man. Thy essential nature is Love. Take heart and strive. Develop detachment. Follow in the wake of Mira, Andal and Saradamani."

India has had many women-saints. The temporary eclipse of Indian womanhood, has been stemmed, thanks to leaders like Swami Vivekananda and our Master-Bhagavan. It is not in the legislatures and Indian Administrative Services that

women shine at their best, but as pointers in the pathway to the Ultimate Goal of Life.

Surely Master-Bhagavan is the "enlarged, revised, popular and combined edition of the ancient seers of India." He has bridged the gulf between

East and West, and it is at His Feet that the two meet with a sense of security and mutual trust. May he be spared for us for many, many a year! That is our prayer on this glorious day, the eighth of September.

'SIVANANDA SCHOOL OF YOGA, DENMARK, CALLING!'

[*Tape-Recorded Message from the Sivananda School of Yoga, Denmark*]

Om Peace. Om Shanti. Om Shanti. Om Shanti.

Sivananda School of Yoga, Denmark, calling! Aage Faergemann, Sivananda School of Yoga, Denmark, calling! Edgar Sodring calls your Holiness Sri Swami Sivananda Maharaj at Rishikesh, Himalayas, the place of Bliss, the home of the noble leader of the Divine Life Society and Yoga-Vedanta Forest University, —calling the World Teacher, the Guru of all Gurus,

On the occasion of the Birthday of your Holiness, the 8th September, 1958, these simple words are meant as a return wave of love to your Holiness. Your Holiness's new Year Message few years ago, called "May the Best be Thine" started as follows: "The old

year is past and the new one is born to take you higher, nearer the goal every morn." When the word 'year' is changed to 'today,' it has been a help, an inspiration, daily in the morning. "The old day is past and the new one is born to take you higher, nearer the goal, every morn. The past was but a teacher that guides you in the present to mould and shape the future and make your journey pleasant."

Swami, when one person writes to you from here, hundreds are thinking of you and studying your holy messages. Many are able to read English here. Some speak it; but attempting to write it many have to give up. What do we all want to write? What do we all want to send you? The return-wave of your love is our love.

IN THE FOOTSTEPS OF PAST MASTERS

(*Sri M. O. E. Hogan, M.P., Nigeria*)

With esteem and pleasure I offer my quota of gratitude and appreciation for the august event of the 72nd birthday of our beloved Guru and the sage of the modern times, Swami Sivananda.

People, in the past, did also applaud the glory of their masters and teachers, and we, too, should do so—not glorify the shadow body but the inner Man that dwells in our Guru.

As his distant friend and student, I have much to say, but little can I write about my beloved teacher. I do not think my co-students and the well-wishers of the Swami will fail to see the characteristics of the past Lords and Masters expressing themselves through the personality and the activities of our Guru and Master Sivananda.

Here is a man who takes all peoples and creations to his heart and becomes one with his students, and thus raises them all Godward. His pictures in the cover page of the *Divine Life* issues bring inspiration of simplicity and humility.

May he be blessed with unqualified Peace and long life and may noble ideals continue to flood his mind always for our benefit and his.

SIVANANDA AND WORLD PEACE

(*Srimati Sivananda Sobha Tankha, Haridwar*)

Peace is the cry of the soul of humanity. "Peace" cries the overburdened earth. "Peace" echo back the scheming statesmen. But, alas, what do we witness in spite of this clamour for peace? Clouds and thunder of war are threatening mankind everywhere; there is unrest, and the threat of nuclear warfare. Nations are busy inventing the newest weapons of destruction. Amidst this raucous uproar, a silent, subtle voice of Divine India makes itself felt. India stands for peace. India has always loved peace. But the poisonous effects of materialistic influences have been tremendous on her spiritual mind. And, as such, she has almost lost her ancient glory and covetable culture. But, thank God, traces of her spiritual culture India still retains in the holy hermitages of saints and savants.

From time immemorial, Rishikesh has been the celestial home of Rishis and Mahatmas. Its sacred sands are vibrant with the touch of the holy feet of saints and seers. Nearby, there is a place called Muni-ki-Reti, or the place hallowed by the dust of the feet of saints. In this holy spot shines the sacred Sivananda Ashram, illumined by the unique divine radiance of the mighty Self-realized sage, the world-renowned Swami Sivananda.

'SUN OF KNOWLEDGE'

The light of this glorious sun of knowledge, of the admirable son of India, reaches to the far corners of the world. People belonging to every race and religion visit his sacred Ashram, to "Abode of Bliss," and, bound and woven together with the divine chord of love, live as brothers and sisters. This is almost a miracle in this volcanic world. I have never seen such celestial love anywhere. This, I believe, without a fraction of doubt, is due to the magnificent and immeasurable power of the sage, who is an incarnation of Love itself.

How Swamiji is loved and adored by one and all, young and old, birds and beasts, I have seen

with astonishment; and this love he radiates with his every breath. Sit at his feet, and you are soaked in peace. Read his books, and you are buried in bliss. It is through his immortal and soul-elevating messages that the modern world is passing through precious period of spiritual renaissance.

The words Swamiji writes and utters contain such a tremendous spiritual force that they move the very soul. People listen to him spell-bound, and almost automatically their souls seek the Eternal, and aspirants are thus attracted to his lotus-feet like iron-filings to magnet. How he heals, lifts and takes one to the goal is impossible to fathom. The more I try to know him, the more I fail to understand him, and, in silent surrender, I sit at his holy feet, praying to him to give me eyes to see him, wisdom to understand him and strength to realize him.

SOUL-TRANSFORMING MIRACLE

How his soul-transforming books have changed the minds of the people I am unable to describe. Immeasurable are the cases of people's convictions. The atheist of yesterday is an ardent devotee of today through his grace. He is a universal Guru, the Jagad Guru, who not merely whispers a Mantra into the disciple's ear, but injects the Mantra into the latter's soul. He transforms the entire outlook of his disciple through his Satsankalpa and spiritual power.

His disciples wear the robe of peace. They drink peace, eat peace, breathe peace, as it were. They are in a unique atmosphere of peace. He holds the key to peace in his holy hands. He opens the realm of peace for his devotees, nay, for the entire world, if only the world would listen to him. He has laid open the secret of peace to the whole humanity. His teachings are open to everyone.

Here in his Ashram is erected a pillar, grand

and lovely like the famous Asoka pillar, which is studded with the precious pearls, the peerless preachings, of the wonderful sage, containing the cream of spiritual life. Many distinguished visitors to the Ashram have seen with admiration the beautiful instructive pillar, and the unanimous opinion of all is that such a pillar (containing the teachings of the saint) must be erected in every school and college and such steps would certainly and undoubtedly help in fostering world peace.

UNIVERSAL TEACHER

No one like him has striven all his life inventing measures and methods to promote peace in the entire world. He it was who sought to foster the unity of all religions by convening the World Parliament of Religions at his own Ashram in the year 1953, when the leaders of various religions assembled there to discuss the possibilities of establishing peace and harmony among all peoples. Every religion is respected by him and his disciples.

The occasions sacred to every religion are celebrated in his Ashram with due respect and honour. And he is equally respected and worshipped by the believers of every religion.

There are many among Swamiji's ardent disciples belonging to every religion such as Mohammedans, Hindus, Christians, Buddhists, Jews, Parsees, who trust him and vouchsafe that he has shown them the way to real religion, the religion of the heart, by which they are able to see God in every face, and, leaving aside pride and prejudice and the dogged dogmatism, are able to behold the universe as God. In other words, they worship the Virat (Cosmos). No wonder that his name has been suggested by some of the leading men for the Nobel Prize for Peace. And with all his untiring efforts to promote world peace through his thought, word and deed, he deserves it from every possible consideration. That Swamiji lives long to see the golden era of perfect peace and harmony is my humble prayer.

GREAT MAN OF ACTION

(Dr. B. L. Aterya, M.A., D.Litt., Varanasi)

It is with great pleasure that I offer my most hearty congratulations and felicitations to His Holiness Sri Swami Sivanandaji on his 72nd Birthday.

Swamiji has done incalculable service to India by propagating its high moral and spiritual ideas and ideals all over the world in an age which is unfortunately hostile to them. His own life embodies these ideas and ideals and serves as a beacon-light to those who have a respect for them.

His Ashram is one of those spiritual resorts to which the world-weary seekers of peace and enlightenment go now and then and from which they return with incalculable benefit. It has become a place of

pilgrimage for educated Indians.

Although in the garb of a Sannyasin, Swami Sivananda is a great man of Action and a great Devotee. In his life there is a rare combination of knowledge, action and devotion; and love and kindness flow from him in all directions. It is no wonder that his disciples revere and love him above everything else.

Such sages are really the benefactors of mankind without any craving for any return for themselves. May His Holiness continue to live long and give humanity the benefit of his inspiring and ennobling teachings. May the Almighty help him in keeping his body healthy and strong for a long time,

PRECEPTOR IS GOD-INCARNATE

(Sri Chandulal Patel, Ex-Education Minister, Gondal)

PROLOGUE

Thanks to the inspiration from my spiritual colleague, Dr. B. G. Adhwaryoo, and through the grace of His Holiness Sri Shankaracharya, I had the rare opportunity of arriving at the Rishikesh Yoga-Vedanta Forest Academy, on my way from the Child Welfare Conference (held at New Delhi), by the blessings of the Young Innocents. After a 'purificatory' bath in the holy Ganges, in the vicinity of Sri Gurudev's cottage itself, absorbed as I was in the meditation of the Divine Preceptor, I received some intuitive vibration from him. I was, by the kindness of an Ashramite, fortunate to be ushered into the sacred presence just as a bee into the lotus. During my stay at Sivanand-ashram for three nights, I received the divine favour of his grace and now I pray for it for the goal of life, that I may dissemble it in every way possible, physical and mental.

BATH IN THE GANGES

The dip in the Ganges at once brought to my mind the inspiring couplet by my revered father Vihariji, where he says: "Every drop of the Ganges is replete with spiritual purity and every grain of its sand is but a reflection of the entire universe." But in these chains of thoughts, the Preceptor only made me feel the truth of it that Mother Ganges is but the physical form of the Fountain of Knowledge. It is in these sands of the holy Ganges that the Preceptor has practised penance incessantly for years together and achieved Divine realization. His book, *Waves of Ganges*, which I chanced to remember, also contains the prayer:

"O Mother Ganges, you are joy, eternal and omniscient. You are the protector and nourisher of the entire universe, nay, you are the Power Divine in God Vishnu and Lord Siya. You are, O Mother, the holiest of the holy, adorning the crest of Lord Siya and emerging from the Holy Feet of Lord Vishnu. O Mother, you are verily

the source of victory, health, happiness, prosperity and final bliss, knower of secret thoughts; you are Saraswati, Lakshmi, Parvati and Parashakti—Oh, you are but the Soul of Universe."

That is why the Holy Preceptor is always regular in his worship of the Mother with a prayer: "O Mother, here I am seated in thy lap, with the Himalayas looking on, drafting out my treatises on Yoga and the Vedanta. Oh Mother Divine bless me and guide me. May thou flow through my hands and intellect so that I may impart some divine counsel to the world at large."

It is by the grace of Mother Ganges that the Holy Preceptor has been able to publish till now some one hundred and eighty books and more of high merit to guide humanity on the Divine Path.

That the bath, the worship and the prayer of the Ganges have such a power was immediately experienced by me the very moment I dipped my humble self in her holy water. It revealed itself by the unexpected presence of an Ashramite who told that I could have the Darshan of Sri Gurudev. I suggested the postponement of the Darshan till the arrival of my friend Dr. Adhwaryoo from Devaprayag (where he had earlier gone) in the evening, passing the time meanwhile on the banks of the Ganges in prayer and meditation. But Gurudev himself called me to his presence when he came to know that I had reached the place at noon. Work and rest were waived aside by him for my sake. I immediately repaired to his Holy Presence feeling utterly grateful for it.

AT THE FEET OF THE MASTER

I experienced divine communion in the presence of Gurudev when he patted me as an affectionate child of his own and blessed me with the presentation of his books. The very sight of Gurudev and the touch at his holy feet thrilled my inner self with divine joy. This wonderful inter-

view with the Preceptor lasted for three hours, in the course of which, instead of sitting on a high seat as pointed out by him, I stood by his side, discussing in detail, my plans for the Gujarati periodical, *Divya Jivan*. Much pleased with my plans, he read to me and made me read out some parts of his *Sivananda Upanishad*, offering his blessings at the end. He also gave me a clear mandate to spread throughout the Bombay State the holy counsels embodied in the exalted chain of his publications. For myself, I feel entranced by their perusal and experience, in a childlike way, the same feelings as expressed by Swami Hridayananda (Dr. Chellamma), in her *Sivananda—the Light of the Himalayas*. There she says,

"As Sivananda, the immortal sage,
In human form, the God *alias* !
Oh Life Divine, I salute thee,
The loving God in thee I see."

A SUGGESTION

As I am writing this article, I happened to receive a letter from Srimati Kashi, my brother Sri Jayantilal's wife, and Srimati Sarojana, his daughter-in-law, from Rishikesh, who were touring in northern India with a party of pilgrims. They wrote: "On this day, the 4th of June, 1958, we reached Rishikesh, and approached the Ashram authorities for Sri Gurudev's Darshan yesterday. We delivered your letter addressed to His Holiness to them and expressed a desire for Swamiji's Darshan, but were told that his Darshan could be had only in the evening or in the morning. Being our members of a big group, we could not afford to wait and returned, since our bus was returning in the same afternoon. In spite of our intense desire for Swamiji's Darshan, we did not have such opportunity. It is desirable that Swamiji's disciples may find out some *via media* for such exigencies. In such cases senior disciples may receive the visitors and give them some friendly counsel which will be very much appreciated by them, when they are not able to see Swamiji. That a letter addressed to His Holiness

may not be delivered at the very moment of its receipt, can be understood, but there should be some arrangement by which the visitors, who are in a hurry, could be enabled—if such an arrangement does not exist—to have an idea of the activities of the Ashram.

Sri Abul Kalam, of Aligarh, gives his impressions of the Ashram, in the book, *Sivananda—the Saint and Savant*:

KINGDOM OF GOD

"I started for the pilgrimage of Mecca at Rishikesh in the Himalayas. I reached my destination and I found it more universal (in outlook) than the Arabian Mecca. Here I found the Kingdom of God, the rule of equality and fraternity and love. All that we saw here is the co-ordination of love and brotherhood. No distinction of any sort is witnessed by way of caste, creed, religion, or colour. Here melt away the feelings of distinction, inspiring all with the single, ennobling notion of equality. This is an Abode of the Almighty where his children come, living peacefully with one another. Visitors here include the fortunates and the unfortunates, the Yogis and the householders, the males and the females, the foreigners and our own countrymen. The common cause that brings these people with different inclinations together here is to intermingle and be united with one another in bonds of sympathy and humanity. Lord Sivananda welcomes and enlightens all in his Ashram by his love, purity, sincerity and tolerance."

THREE NIGHTS' SOJOURN

Just as a bee sucks the honey from the lotus, I, likewise, delightfully sucked the nectar of Swamiji's august presence for three nights, with my mind surcharged with the thoughts of our magazine *Divya Jivan*. I enjoyed the sight, the fragrance and the beauty of the "flowers" that blossomed in this garden of culture such as: (1) Swamiji's graceful look, (2) his silent smile imparting blessings, (3) his affectionate speech, (4)

his life-giving touch, (5) his advice in the form of precepts, and (6) his ennobling publications. His Yoga Museum, historical Regalia, the Vishwanath Mandir, the active centres of work, his dispassionate supervision, his charming hospitality, his paternal care of disciples, and his dissemination of

knowledge,—are really incomparable. Oh Goddess of Learning, there is no compeer of Gurudev at present on the surface of the earth. His ways are a class by themselves. What better tribute can be paid to him by a humble mortal like myself?

SIVANANDA OCTADE

(Sri Jaya Shankar Raval, Katch)

जननं शिवदं भरणं शिवदं
सुकुलं शिवदं पितरौ शिवदौ ।
सदनं शिवदं नगरं शिवदं
शिव-दिव्य-गुरोः सकलं शिवदम् ॥ १ ॥

रमणं शिवदं पठनं शिवदं
प्रकृतिः शिवदा सुकृतिः शिवदा ।
हसितं शिवदं लसितं शिवदं ।
शिव-दिव्य-गुरोः सकलं शिवदम् ॥ २ ॥

वदनं शिवदं नयने शिवदे
चरणौ शिवदौ च करौ शिवदौ ।
हृदयं शिवदं सुषमा शिवदा
शिव-दिव्य-गुरोः सकलं शिवदम् ॥ ३ ॥

वचनं शिवदं श्रवणं शिवदं
चलनं शिवदं चलनं शिवदम् ।
चरणं शिवदं भजनं शिवदं
शिव-दिव्य-गुरोः सकलं शिवदम् ॥ ४ ॥

सुरुचिः शिवदा प्रमतिः शिवदा

विरतिः शिवदाऽधिगतिः शिवदा ।
व्रजनं शिवदं वसनं शिवदं
शिव-दिव्य-गुरोः सकलं शिवदम् ॥ ५ ॥

मथितं शिवदं ग्रथितं शिवदं
कथितं शिवदं ग्रथितं शिवदम् ।
कलितं शिवदं फलितं शिवदं
शिव-दिव्य-गुरोः सकलं शिवदम् ॥ ६ ॥

अटनं शिवदं घटनं शिवदं
स्मरणं शिवदं स्तवनं शिवदम् ।
शरणं शिवदं ग्रहणं शिवदं
शिव-दिव्य-गुरोः सकलं शिवदम् ॥ ७ ॥

गुरुणा शिवदेन शिवेन महीं
सुभगां जनतां च सुपुण्यवतीम् ।
कुरु हे भगवन् करुणामृतधे
कृपया सुचिरं स्थितितोऽस्य भुवि ॥ ८ ॥

द्रासप्ततितमे वर्षारम्भे हे प्रियसद्गुरो ।
भक्त्या प्रणम्य साष्टाङ्गमर्पये क्लृप्तमाङ्गलिम् ॥ ९ ॥

सद्गुरुपादपङ्कजभृङ्गायमाणस्य

रावलो पाहं जयशङ्कर शर्मणः ।

LETTERS OF SIVANANDA

I

Sri Sivananda Vani,
Delhi.

8-6-'58

Om Sri Ramaya Namah

Glorious, Immortal Atman,

Thy kind letter.

Sri Amar is a very intelligent boy. He thrilled the audience with his lectures on all subjects. All your children are indeed wonderful. One excels the other. This is due to the grace of the Lord and your *poorva punya*.

The chapter-headings of your music book are very nice and beautiful. It will become a very popular book.

Wisdom is real, inexhaustible spiritual wealth. Attain this wealth.

He is a Sage who is dispassionate, truthful, who is unattached, who has abandoned the sensual pleasures of the world, who has no desire for mundane life. He ever lives in the Eternal.

Every human soul contains within its being the potential qualities of becoming an illumined sage.

Study the lives of saints. Repeat Lord's name. Sing His glory. Meditate. You will soon attain God-realization.

Om Tat Sat.

May Lord bless you, family and all.

Thy own Atman,
Sivananda.

II

Dr. Nath, D.O.M.S.,
Eye Surgeon,
Benares.

9-6-'58

Om Namo Narayanaya

Glorious, Immortal Atman,

Thy kind letter.

Your family and daughters are doing well. Sri Vimala is improving. You can come after a month and take them back. They have an idea of going to Mussourie for a short stay.

Desirelessness is the greatest wealth. Freedom is in detachment. Freedom is in desirelessness. Freedom is in mindlessness.

Self-analysis is an important factor in Self-realization.

Atman abides in the heart as wisdom-bliss.

An action without desire and attachment is really an inaction or action without bondage.

The play of desire is stopped through discrimination, dispassion and Atma-Vichara or enquiry of the Self.

In the temple *pooja* is done daily for the health and peace of Sri Vimala and your whole family. I am conducting Maha Mrityunjaya Japa and Kirtan for the same.

May Lord bless you.

Om Tat Sat.

Thy own Atman,
Sivananda.

III

Sri Paramananda Mehra,
83, Marine Drive,
Bombay-2.

13-6-'58

Om Namo Narayanaya

Glorious, Immortal Atman,

Thy kind letter.

The parcel of mangoes and pictures has not arrived. It is very kind of you to send these things.

At the end (enclosed?) there is a small pamphlet "Dhyana Yoga." Kindly include this pamphlet in the book *Dhyana Yoga*.

Meditation is the gateway to God-vision. The ultimate aim of Sadhana is the uncovering of the layer of ignorance and the discovery of the immortal, all-blissful Atma or Soul.

Spiritual discipline consists of self-control, detachment and concentration.

Become an illumined sage, man of God,

The essence of religion is Truth. The essence of law is Virtue.

You are doing tremendous spiritual service through your pictures and slides.

I shall serve you both nicely.

I am conducting prayers and Mrityunjaya Japa

for your health, long life, peace, prosperity and illumination and that of your family and all.

Om Tat Sat.

Thy own Atman,
Sivananda.

May Lord bless you and all.

Om Tat Sat.

Thy own Atman,
Sivananda.

IV

Sri P.S. Vengu Iyer, 14-5-'58.
Asstt. Director, Postal Services,
Madras—1.

Om Namo Narayanaya

Glorious, Immortal Atman,

Thy kind letter.

I have sent a message, books and *prasad* to Sri P.S. Swamy for the marriage of Sri Nagalakshmi. Have you received all my books sent to your Cuddalore address?

Adjust your diet very carefully and repeat Maha Mrityunjaya Japa regularly. You will be relieved of a asthma. Mother may be developing cataract. If it is ripe the eye can be operated. She will get good sight.

Life is Divine. All is Divine. You are Divine. World is God. Realize this and be ever blissful.

To know the Truth that underlies all manifestations is wisdom. That is realization.

This world is not an illusion. It belongs to a lower order of reality than the Absolute. It is relatively real, while Brahman is absolutely real.

I conducted prayer for your health, long life, peace, prosperity and illumination and that of your family.

Dr. Padma,
Nagpur.

20-5-'58.

Om Namo Narayanaya

Adorable, Immortal Atman.

Thy kind letter.

Sri J. Mudholkar likes this place very much. He likes to come in October. He likes to bring out an edition of *Concentration and Meditation*....

The true temple is built in a pure and holy heart. Worship God in this heart-temple. Feel more. Think less.

Love, freedom, knowledge, immortality and everlasting peace are the greatest demands of life.

What is the highest ideal? It is the goal of life, Self-Knowledge.

In a big garden of fruits the crow seeks only the margosa fruit. Even so, the low always speaks of another's defects, however virtuous he may be.

Culture is enlightenment. Culture is cultivation of the spirit. Culture is Self-realization.

May Lord grant you inner spiritual strength, peace, poise to keep the balance under all circumstances.

Om Tat Sat.

Thy own Atman,
Sivananda.

CEASELESS WORK FOR THE UPLIFTMENT OF MANKIND

(Sri R. E. Davis, Miami, USA)

I am greatly impressed by Swamiji's ability to work ceaselessly for the general upliftment of mankind. Shining through all of his works, I find a radiance which is the mark of a truly illumined soul.

WHY I GO TO GURUDEV SIVANANDA

(Major Ramachandra Rao, MBBS, MC, AMC)

I am a very humble devotee of our Gurudev Maharaj, Sri Swami Sivananda. His grace is my strength. Thus fortified, I make bold to say a few words about my experiences of Swamiji. My knowledge of Sri Gurudev is superficial. Everyone sees him through his or her own experiences. It is something like the story of the seven blind men and the elephant. Nonetheless, I want to share my experiences with the readers.

'BANYAN TREE'

Trying to understand fully our Gurudev is as impossible a task as to be able to count the stars in the sky, or the sands on the sea-shore. For want of a better comparison, I compare Swamiji to a huge banyan tree, centuries old, ever spreading its benevolent shade and comfort to the weary traveller. (In drawing comparisons, we endeavour to know the unknown with the help of a known object. Such an attempt has the fundamental defect of trying to measure the Infinite with the finite!)

Swamiji gives shelter and guidance to every spiritual aspirant. He leads them along the Divine Path which he has floodlit through his personal letters, books, talks, etc. The little birds mistake the branches of the banyan tree for the whole tree. Similarly, our comprehension of Swamiji is limited and we are apt to mistake the part for the whole. I have no doubt in my mind that our Gurudev is immeasurable and unfathomable like the ocean. We are limited in our understanding of this Mahatma.

RESPONSE TO AN INNER URGE

'What is there in Rishikesh, for you to go all the way in the cold winter, when the season is on in Calcutta?' thus asked a friend of mine. Why do I go to Rishikesh? This question has never occurred to me at all! Why do I go to Rishikesh? Why does the child run to the mother? It is in response to an inner urge, or the dictates of the heart, that the child runs to

the mother. The mother showers all her affection and love on the child, notwithstanding his faults. That is what Swamiji is to us—what mother is to the child.

He is the mother of all his Bhaktas (devotees) who surrender themselves to him. He is Karuna-sagara (sea of compassion). His love and compassion are boundless. His heart is universal. It is an astounding fact that every devout disciple of Swamiji feels and is convinced that he is the most beloved among the disciples. This cosmic love has drawn people from all parts of the world to him. He is accepted as one of the greatest saints of this ancient land, because he liberates from Samsara (world) those who surrender themselves to him. Mankind worships him today.

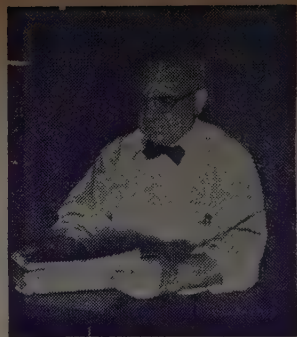
MESSAGE OF ONENESS

Our Gurudev sees God as his own Self (Aham Brahmasmi) and in all things (Tat Twam Asi), with the same certainty as we see each other. When Swamiji proclaims that all religions lead to the same Supreme, it is his whole life that is speaking through him. Christmas and festivals of other great religions are celebrated in the Ashram with the same Sraddha-Bhakti (faith-devotion) as Dusserah or Ramanavami is celebrated.

Swamiji's message of oneness of religions, universality of religion, has spread far and wide in the world in his own life-time. A Christian finds Christ in Swamiji, while a Mohamedan sees Allah in him. It is only Swamiji's message of oneness of all religions and the moral and spiritual upliftment of mankind, through Divine Life, that can save mankind from ruin to which it is heading.

Swamiji's message, of which his whole life is an illuminating example, is simple, direct and penetrating. *Serve, Give, Love, Be Good, Do Good, Purify, Meditate, Realize.* He does not want us

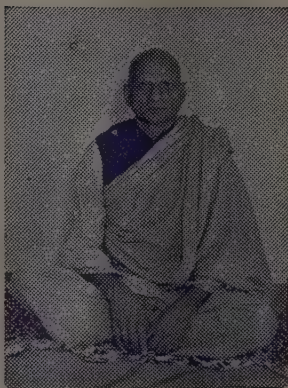




CONTRIBUTORS

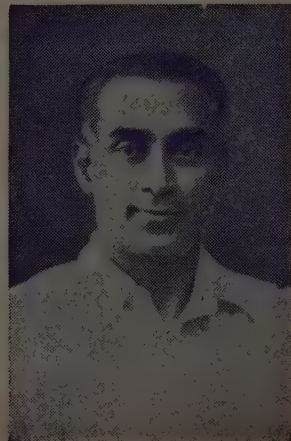
Top, left to right: Sri Eugenie Glatthaar (left), Suddhananda Bharati and Louis Hlavacek.

Centre: Sadananda Saraswati.



TO B'DAY "SOUVENIR"

Bottom, left to right: Sri Paul Baschung, Mrs. Voorst van Beest, and Lt.-Col. C. K. Nayudu.



to renounce the world and retire into the forests. He says while still living in the world and doing your duty, you should develop detachment. Like the famous *kalai-thuki* dance pose of Sri Nataraja, do not plant both your feet on the earth and get attached; instead, have a hold on both the worlds.

To Swamiji there is no sinner in the world. 'The sinner of today is the saint of tomorrow.' Swamiji picks up the smallest fraction of goodness in a man; if he is a keen aspirant, magnifies it to such proportions that the evil is diluted to the point of its disappearance.

'ABODE OF BLISS'

A few words about Ananda Kutir, the Abode of Bliss. This sacred place on the banks of the holy Ganga is hallowed with Sankirtan, piety, devotion, and meditation by countless devotees. The chanting of Mantras at the Viswanath Mandir and round-the-clock chanting of Ramnam Sankirtan, daily Satsang, and, above all, the physical presence of our adorable Gurudev, charge the place with spiritual vibrations. It is true that God is everywhere and every place is filled by Him; yet it is in holy places such as this that God's

Darshan is more easily had than elsewhere. For such a bliss people like us are not worthy and prepared yet. But a mere visit to Ananda Kutir and Darshan of Sri Gurudev charge fully our spiritual battery to keep us going till the next visit.

I experience here a unique feeling of peace, contentment and fullness. Outside this place, we are apt to crave for newspapers. Here the days go without the slightest desire even to pick up a newspaper lying close by. Sunrise follows sunset and the same thing repeats, and that is how we keep account of the passage of time. After evening Satsang with Swamiji, we retire fully contented only to get up next morning with the insatiable desire to see Gurudev and this cycle repeats every day.

It is to this haven of peace and bliss, the abode of our Lord, the fountain source of Ananda and auspiciousness, that we are attracted. And I have always regarded it as a blessing and privilege.

May Gurudev live for ever, to thus attract us all to his lotus feet.

COSMIC BENEFACTOR

(Sri M.C. Bhandari)

[Retired District and Sessions Judge, Jodhpur]

Sri Swami Sivanandaji Maharaj is one of the greatest saints of the present century. I have been hearing about Swamiji for the last ten years and reading his books which are full of inspiration and instruction for all classes of people. In 1954, I had the good fortune of having his Darshan at Rishikesh; and his majestic personality made marvellous impression on my heart.

Swamiji is not the teacher of any particular creed, but he is a teacher for the whole world.

His teachings are very simple, and, put in a nutshell, are: "Think what is good. Seek what is good. Do what is good." Another spiritual truth which Swamiji has taught us

is that true happiness lies within us, but worldly people are under a misapprehension, and seek it in external objects.

If we sincerely follow the inspiring teachings of Swamiji in our daily life and adapt ourselves to changing events and circumstances, we can minimize much of our sorrows, worries and troubles. The whole world is at present most restless and is in need of guidance of spiritual teachers of Swamiji's calibre, who alone can show the depressed people the way to true and lasting happiness. May His Holiness, at whose sacred feet we humbly bow in respectful reverence, bless the suffering humanity with his Divine Presence for many more years to come.

LIVING 'SUN' ON EARTH

(Sri D. V. Rajan, Calcutta)

The Sun in heaven appears at regular intervals to dispel the darkness enveloping the surface of this planet and to illuminate it. In the pitch blackness of the night, man sees only darkness everywhere,—the hill and the dale, the black charcoal and the bright diamond, the man and the beast, do not appear to him differently but he sees them all as one mass of darkness. His eyes, though bright, cannot see his own palm. He craves for light and eagerly awaits the dawn to see the world in its variety. When the Sun rises in the East he is again happy. He can enjoy the benefits of his sight, for his very lustrous eyes could not have any vision till things were illuminated by the Sun's bright rays.

Similarly, when souls grope in the darkness of Maya (illusion), their spiritual vision gets impaired, however much they may be enlightened by worldly experience and scriptural knowledge, until their hearts are illuminated by the grace of realized souls or divine incarnations, generally known as Masters or Gurus. These Masters are the "Suns on Earth."

WORLD-TEACHER AND ALL-ROUND YOGI

Jesus, Buddha, Sankaracharya, Mohammad, all belong to this order of great Masters, and to this galaxy belongs our great Master, the present world-teacher, His Holiness Sri Swami Sivananda Maharaj, of Ananda Kutir, Rishikesh. He stresses on the practice of the "Yoga of Synthesis," a combination of the path of selfless service, the path of knowledge, the path of devotion, and the occult path.

His services as a doctor in Malaya, the medical aid and other amenities now being offered freely to hundreds of visitors daily at his Ashram, are practical demonstrations of his practice of Karma Yoga. Feeding the poor and the needy is a great Dharma, and, in Ananda Kutir, hundreds get free food every day. By his noble example and divine grace he has converted to the order

several savants, both men and women, and these noble souls are his near disciples who live in Ananda Kutir, engaged in the service of their Master, having sacrificed their all for the service of humanity in diverse ways.

MULTI-FACETED SCHOLAR

Gurudev is a great scholar. His 19 books on Health and Hygiene are masterpieces of medical science and are prize-possession of great utility for any public library or household. His books on Nada Yoga shows his deep knowledge of oriental music and therein he explains how one can win God's grace through music. His divine songs are spiritual diamonds for a true Bhakta (devotee). Read once his commentary on *Narada Bhakti Sutras*, and you will know this.

His works on Philosophy are so simple and instructive that even a youngster can quickly grasp the fundamentals of many difficult theories. The peculiar way of expressing thoughts through verses is an innovation all his own. If we turn to Chapter IX on "Upanishadic Lore" in his book *Inspiring Songs and Kirtans*, we realize in what simple words Swamiji has explained great truths. Again, in the same book I will recommend Chapters V and VIII for special study.

His books on Religion and worship of various deities, his one-act plays like *Siva Lilas*, etc., are highly instructive and soul-elevating. His *Japa Yoga* is a miniature Mantra Sastra.

Now, all divine incarnations had to perform some miracles, at times, not to exhibit their greatness but to infuse confidence in their followers, and to redeem certain souls who have not yet come to the divine path. Jesus brought to life a dead man, the Buddha performed some miracles. Lord Siva encouraged and blessed his devotees appearing in dreams and visions. Our Siva is no exception to this rule. To quote a few instances of devotees' experiences:

EXPERIENCES OF DEVOTEES

1. "On 8th July, 1957, I thought of holding Akhanda Kirtan and retired to bed with the thought that if some Swamiji was present it would be thrilling. To my joy and surprise, I saw thee in my dream doing Kirtan the whole night." (T. Elumalai, Madras)

2. "Brother Ludovic says if he sees the photo of your Holiness in his bureau he feels no fear." (Sivananda Margarita, Geneva)

3. When one Appa Roa, a disciple of Swamiji, was travelling in a cart through a village road, his cart was about to fall into a deep pit, while taking a turn. He prayed to Gurudev and felt as though someone was holding the cart and thus averting the fall. When he looked back, to his surprise, he saw Gurudev Sivananda holding the cart. This is not a dream but a vision or Darshan of the Master to his disciple, and this incident happened only a few years back.

4. To a devotee in Ahmedabad Gurudev appeared in a vision and left a book and a pair of his sandals, which she is still worshipping daily.

Dr. Chellamma's (Swami Sivananda-Hridaya-nanda's) experiences are unique and too exhaustive to narrate herein. Interested aspirants will

do well to read her book *Sivananda, My God*.

BIRTHDAYS OF SAINTS

The birthdays of saints are not days of rejoicing for them but they are the most sacred moments of our life, when the invisible Providence points its unseen fingers to these saints and through unspoken words asks us to emulate their ways of life and thus realize our real Self in this very birth.

According to Hindu conviction, the Almighty in His infinite mercy and unbounded grace, incarnates from time to time as spiritual saviours. When a Hindu looks at the sky in the morning and offers his prayers to the Sun above, his prayers are not for the star called Sun, but in this Sun he sees the Power of the Sun of suns, the Supreme Being, the Brahman, who illuminates the sun that gives light to this world.

Similarly, when we confront holy saints of the order of our Gurudev we do not see one of our kind or a superhuman being but a visible Brahman, eating, talking and walking with us, who, in His infinite grace, has come to us for our uplift and happiness.

To be worthy of our noble birth as human beings, let us all see Lord Siva in our Sivananda and pray to Gurudev to bless us with Sivanandam.

SAINT OF GREATEST INTERNATIONAL OUTLOOK

(Sri N. ChinnaSwamy Morris, Durban)

May Sri Swami Sivahanda's life of love and service and mercy continue in all generations and ages to come, for the upliftment of human society.

His Holiness' name, Sri Swami Sivananda, has become the blessed key-name in many, many homes in South Africa, nay in the whole of Africa. He is the greatest dynamic spiritual Guide and Master of this modern age. He is the unlimited embodiment of supreme compassion.

Swamiji is hailed through a religious paper, *The Voice* (published from England), as the first and foremost of the Seven World Trustees. Men of various faiths acclaim Swamiji as "the Saint of greatest, international outlook, understanding and vision."

Swamiji is a doctor, poet, musician, philosopher, and a Jagad Guru (world-teacher), and verily is the living "Avatara" of this age.

His teachings are marvellous. His language is sweet, simple and clear. His writings are translated almost in every language. His works are understood by all; they keep not only the readers but the listeners, too, spiritually elevated.

TORCH-BEARER OF GODLY WISDOM

(Sri K. R. Acharya)

[Managing Editor, "Wealth and Welfare," Madras.]

His Holiness, through his writings bestows eternal joy in the hearts of everyone, irrespective of caste, creed, colour, sex or the country, to which one belongs.

His writings convince anyone that there is only one God hidden in all living beings and that He is the Living Witness abiding in all hearts, and that it is only the wise who seek and find Him in their common Self, and to them and none else is Eternal Joy.

Swamiji makes his followers realize that eternal joy belongs to them alone who can see that One within their Self, and that all-pervading, inner Self of all creates all forms from the Cosmic Consciousness which is formless.

PATH-FINDER

He shows the way of merging the small self in the Eternal Self, the dew-drop in the sea. He enables man to find God, one's own eternal and infinite Self, by way of transcending over the sway of the little self.

He points out the way to Liberty which is attained through right aspiration, right knowledge and right conduct—three in one.

He points out the truth of the age-old realization that the mind is but all the world; and if it is made pure, there would be right perception.

Swamiji points out that to secure happiness here and hereafter for ourselves and our fellow-creatures we should understand rightly, wish rightly and act rightly, as human life is one incessant round of conscious or sub-conscious knowing, wishing and doing. He insists on the triad of right thought-word-deed—*manovaa-karma*.

TO BLESSEDNESS

Swamiji's followers are enabled to realize that eternal Peace is theirs who behold the Divinity in all.

He shows us the ways and means of cultivat-

ing a clear mind, to realize the Colourless One who, from His sacred, inexhaustible store projects countless colours, to paint, efface, repaint, upon the face of empty Space.

Swamiji brings to us God's supernal Light, to inspire, illuminate and open the windows of our mind to let His Glory in.

He guides us along the right path to happiness and gives us strength of mind and will to war against the evil urges that rage within us and lead us astray.

He shows us the straight path to develop the right mind, to gain fortitude, and a long life of usefulness.

Swamiji dwells ever in the hearts of his followers, illuminating their souls so that they may love, serve, and worship God and realize His Presence in all.

UNIFIER, HARMONIZER

The philosophy and teachings of Swamiji reconcile all religions, strips every one of its outward conventional garments, and reveals the inner spirit all as identical with one another.

If we purify the dross of puritanical dogmas and prejudices, the pure essence remaining in religion will be found to be acceptable to one and all.

Swamiji impresses in the minds of his followers that one supreme Spirit dwells hidden in the hearts of all, that everyone should try to understand, sympathize with, and help one another.

UNIVERSAL SPIRIT

He exerts in all possible ways to bring to us the Universal Life and Light which vivify and illuminate our hearts and minds and show to us the right path, and bestow on us a firm, righteous will to walk along it unwaveringly.

Swamiji's followers are enabled by his teachings and writings and publications to endeavour to hold up before the world the good and the ways

and means of fostering the spirit of unity by studying the inner nature of man as well as the outer and by beholding the good in all cultivating the spirit of tolerance.

Through many ways he has been making a remarkable contribution towards bringing the people closer to another, in mind and spirit.

To arrive at the universal Truth through analytical study requires the scholarship and untiring application of a person like Swamiji, besides possessing the clarity of mind and the purity of soul, in which he excels.

GOD'S MESSENGER

God sends His messengers in every age, in every time and among every race, with revelations to suit the diversity of conditions and the needs of the time, and raise the people from the mire of

moral and spiritual degeneracy, to illumine their minds and inspire them with strength and courage and lead them on to Him.

It behoves all well-wishers of humanity to study Swamiji's writings and follow his teachings and spread them widely.

The Unseen Power whose eyes ever watch over the welfare of mankind has sent this Sage to us to teach, strengthen and redeem the weak-minded, the dry-hearted and the sunken sense-weary people.

We reverently salute and adore the Sage who keeps alight the spiritual light, fosters the spirit of unity, guides humanity towards progressive evolution, ministers to the needs of the soul of men, and who is our benefactor, teacher and divine father. Let us pray for his health and long life.

SIVANANDA, THE MODERN JANAKA

(Sri D.S. Krishna Iyer, Delhi)

The modern renaissance of the ancient Hindu culture dates from Sri Ramakrishna Paramahansa. It was continued by his disciple, Swami Vivekananda. After their time, it was further continued by Sri Aurobindo Ghosh, the famous Yogi; and now in its fullness and resplendent glory, it is being continued by the modern Yogi, Sri Swami Sivananda, and is being practised in his rich spiritual life.

Whereas all his teachings for the last 35 years, both by his precepts and practice, abound in, which is known as, Synthetic Yoga, the one characteristic thing which shines forth as the crux of his living in what is called Sahaja Samadhi. Samadhi, as we know, is of two kinds. One is Nirodha Samadhi which Raja Yogins adopt, and the other Sahaja Samadhi, the way of the Jnana Yogins.

SAHAJA SAMADHI

Swamiji serenely lives in his Sahaja Samadhi

with its Vyapakata (pervasiveness) in "double consciousness," as he put it in his recent letter dated 1st August 1958 to my son, Dr. D. K. Viswanathan. (See the cover page of the August issue of *The Divine Life*) In that letter, after a reference to Yogic meditation leading to Absolute Samadhi and Bliss, he says that the spiritual aspirant must develop into a sage, developing double consciousness, beholding the whole world within himself, and working for the solidarity of the world.

Swamiji is now the beacon-light, the living Vedanta-in-practice. He works for the solidarity of the world. He urges his devotees to follow his example. He is the modern Janaka. How blessed we are in having a Janaka again in our midst in Rishikesh (the abode of the Himalayan Rishis).

"May Gurudev live long for the benefit of humanity" is my humble prayer.

IN HIS FOOT-STEPS

(Sri Hansraj Chadha, Calcutta)

"Now when he came nigh to the gate of the city, behold, there was dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.

"And when the Lord saw her, he had compassion on her, and said unto her, weep not." (St. Luke)

The Buddha also saw this.

And Swami Dayananda saw baby-girl-widows weeping.

Kuppuswami, the people's doctor, also had similar experience. His patients, on whom he attended free of charge, nursed, consoled and even supported them, soon brought home to him the real meaning of नष्टे मूले नैले नैव फलं न पुष्यम् ॥

(चाणक्य १० १३)

"Cut off the roots, then no fruits, nor ever leaves."

"No misdeeds: no misfortunes," says Sivananda.

So the healer of the body at once resolved "Come what may—the ills of the soul must be cured. This done, nothing more remains to be achieved."

SEEKER BECOMES TEACHER

All along, fasting and praying he first healed himself and then he became the "Whole." Having worked hard and having achieved what was asked for, nay, sincerely planned out the realized soul now wished the torch to remain burning. That torch is now the divine colony of Sivananda Nagar, where the saint himself, by following teachings of the Lord, मङ्गलमङ्गलमसुरमो मदक्त संगव-जितिः । सर्व

मूलेषु यः स मामेति पाशद्वय ॥ teaches his disciple to work up to.

While he keeps his own mind steady, remaining in solitude alone, with the mind and body controlled, free from hope and greed, he engrafts all this on to the would-be Swamis who in time, take up the propagation of the divine teaching. "Dissemination of spiritual knowledge," is the ideal of the Master.

Said Ananda to Lord Buddha: "Master, when these people have behaved towards thee in such a way, why do you say nothing and do nothing?"

"O, Ananda, I have searched the whole body; nowhere could I find anything to use on them," said the Buddha.

ACME OF FORGIVENESS

Such is Swami Sivananda, too, who asked his "assailant" if he wanted anything. Such was Dayananda who gave Jagannath, the man who gave him poison, money enough for his daughter's marriage.

A true Yogi, indeed,—bankrupt in lust, anger and greed, compassionate, a noble mother, a generous father and real guide—he always looks after your "needs and deeds." He at once lodges you in the safe custody of God Almighty, showing you how vast our possessions and rights are, in fact, we are since His children who have everything unlimited, though we know not so.

So let us pray today: May Swamiji live and live and live, to forgive, forgive and forgive, and to make us happily say:

नृष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाच्युत स्थितोऽस्मि
गत सन्देहः करिष्ये वयसं तव ॥

GREETINGS FROM BRAZIL

(Sri Jean Pierre Bastien, Brazil)

Like your other pupils we also want to send you our most sincere wishes for your welfare and peace and to tell you of our great joy on the occasion of your birthday.

ETHICAL IDEALISM BEFORE THE INDIAN YOUTH

(Sri Swami Sivananda)

Youth is the most precious wealth and treasure of the nation. Students are the important asset to Free India, for leaders all over the land recognize that they are to guide the nation of tomorrow. The present generation of students is the potential that is to provide the leaders in all the different fields of national life in India of tomorrow. Education is, therefore, given great importance and priority in all plans and programmes. For, it is education that has to mould and equip the students of today for the tasks they are to take up in the coming society.

How far is the education of the present-day fulfilling this important function? This is the question that is engaging the anxious minds of all leading men and women of India, who are deeply and genuinely concerned over the future of our national life. Is the present educational system proceeding upon right lines? Has it been successful in giving the right direction to the life and personality of the student of the present-day? Is the university education of the present day effectively equipping the students for the responsible role of mature citizenship in the near future?

FORMATIVE PERIOD

The most precious period of a man's life is youth. Young age is the formative period in a human being's life. The moulding of one's nature and the making of personality and character take place in this period. Thus it is that the greatest importance had been given to this stage of life by our cultural forebears in ancient India. In childhood, the young one unconsciously absorbs the influences of the environment. The growing child acquires and cultivates qualities of behaviour and conduct through unconscious imitation of persons surrounding him.

At a later stage, in youth, the young person begins to consciously and deliberately choose and develop habits of life and traits of character from examples and ideals that are before him or her.

This process goes on progressively in the period of student-life and leaves a lasting stamp upon the individual. Now, exactly what ideal does the present-day education place before the student in India?

AIM OF LIFE

In India life has always been regarded as an invaluable and an important means for the attainment of a very high and noble end. Life has a far greater aim than merely managing to make some money, enjoying a few physical comforts and pleasures and luxuries and getting some name, fame and applause. The conception in Bharata-varsha has always been and shall for ever be that your life has for its grand purpose the achievement of an all-round perfection of body, mind and soul through an ideal life of virtue, goodness, purity, self-control, selflessness, kindness, service and fulfilment of one's true Duty. Manly fulfilment of one's duty and bold and courageous idealism forms the key-note of the ethical life conceived by the Indian genius. The recognition of this vital fact is essential for true success in life, and upon it depends the ultimate welfare of the students of India.

Does the current system of education take cognizance of this most important factor? To what extent is the average student of the present-day colleges receive this inspiration and living impulse towards ethical evolution? Do the curriculum of today's universities have in them the requisite provision to fulfil this most indispensable and vital want? The answer to these weighty questions will serve to reveal the true value and worth of today's university and college studies. The answer is obvious. It comes from the very heads of the universities and education-alists and the concerned leaders themselves.

EDUCATIONAL SYSTEM NEEDS OVERHAULING

On all sides they admit without hesitation that the educational system of today is devoid of the

substance of culture. There is a despairing note in this frank confession. They feel that education, as it is today, is a failure, for it fails to provide to the student that most essential equipment of life, namely, true refinement, culture and character. But, fortunately, this very admission is a heartening sign. The very realization of the inadequacy of education has in it the seeds of hope and a revival of the true spirit and purpose behind education. The recognition of the malady by itself suggests the remedy and indicates the clear possibility of a cure.

Education is not a filling-in of something from outside. It is a drawing-out from within of the highest and the best qualities inherent in the individual. It is the cultivation and development of these worthy qualities and talents in an intelligent and rational way as to help build up a balanced personality. A great need is felt for the understanding and sympathetic management of the students upon the above lines, so as to equip them for noble and worthy citizenship in an India that has a high destiny to fulfil in the comity of nations of the present-day world civilization.

ETHICAL BASIS

The absence of an ethical basis to the student-life of this country has now been, more than ever before, brought forcibly to the startled attention of a conscience-stricken leadership in India. The result of such a lack of ethical basis has become widely manifest in recent times, and the constructive thing to do is, not so much to try to lay blame anywhere, but rather to formulate a solution and rectify the error immediately.

The life of the student should be founded upon certain worthy principles. The students should be trained to be established in virtue. Education in schools and colleges should have an ethical basis. This is imperative. This is indispensable. This is a prime consideration of utmost importance. It is the foremost duty of those who have in their hands the solemn and sacred task of laying down the policy and the form of education

in this awakened land. Upon this rests the welfare of our students. Also the welfare of the nation. For, from among these students will emerge leaders and the administrators of future India.

'BREAD' OF LIFE

In the universities of today the real need of the student is neglected. He is denied the "bread" of life and gets the "stone" of dry booklore that is worthless to him, except to secure a degree or a diploma. This does not constitute education. The student is not merely a brain to be stuffed with a plethora of facts and figures and statistical information. He is an integral personality with the capacity to think, feel, know, choose and act. Head, heart and hand have to be harmoniously developed.

Above all, he is a conscious being higher and superior even to the mind and the intellect, which are but his instruments. He has capacity in him for noble sentiments, sublime feelings and lofty ideas. He has admiration for the high and the heroic. He is instinctively attracted and drawn towards true greatness and grandeur. Every youth is a hero-worshipper at heart. This transforming element is inherent in the youth's make-up. It seeks self-expression. It needs to be given some tangible objective upon which it may be centred. This is a concrete ideal into which to grow.

It is to be in the nature of a well-conceived and lofty pattern of life, into which to cast the mould of their youthful thoughts and feelings, aspirations and ambitions and their life's activities. This will canalize their entire personality potential into positive and constructive lines and take it on towards true happiness, inward peace and a sense of real fullness, of achievement, success and supreme satisfaction resulting therefrom.

CODE OF CONDUCT

Such an urge towards an ideal pattern of living can be sustained only by a glad and voluntary adoption of a code of conduct conducive to

its fulfilment. It is in the willing daily exercise of oneself on the lines of such a code of conduct that the zeal and inspiration towards ideal living will function and operate as a living force towards perfection of the personality. Virtue is not merely abstract. It is dynamic and should be given ample scope for active manifestation by an intelligently drawn-up daily programme of the students' activities. A rational time-table of activities, both daily as well as to cover the year, should be put as a concrete framework before the student.

This does not imply any rigidity of conception. It should be rationally conceived and suitable for adoption by all the wide range of varying temperaments that is likely to be found in the student-world. It is here that idealism will meet and blend with cordial harmony with realities. As its approach will be through basic factors that are universal to youth, and at the same time, keeping in view the special features conditioning the university-life of the Indian students, this pattern of life and code of conduct should serve to intelligently harmonize the ideal and the reality.

ROLE OF SANNYASINS

In India the problem of who it is that can effectively take up this important and delicate task of arousing the student's inherent love of the sublime, the ideal and the good, does not present itself as a serious one at all. There is naturally provision for this in the very structure of the Indian society. The conception of the Fourth Ashrama by our law-givers meets this need. The social ideology of this great land sought to it that every generation added its quota to a section in the society, whose sole function was to live a life dedicated to achieving the highest ideal of virtue, of morality, Dharma and exemplary ethical conduct. These are the people of the fourth stage, the Sannyasins.

Theirs is this great and the worthy task, fitted as they are for it by virtue of their voluntarily adopted ideals of dispassion, desirelessness, renunciation, self-control and worshipful, selfless

service. So then, the fire of inspiration the Sannyasins should kindle in the hearts of the students. Let them be given the scope to exercise this sacred privilege. Every facility should be provided by the authorities of universities, schools and colleges for the students to come into contact with truly selfless and dedicated monks of high calibre. The student-world has to come into touch with the living examples of Bharatavarsha's inner culture and ethical ideology. This would be far more powerful and dynamically efficacious than any moral instructions or study of textbooks on ethics.

STUDENTS' CONTACT WITH MONKS

This is best achieved by arranging to have monks visit different colleges and universities and stay some days there, when they can meet and talk to the students collectively as also individually. To this end the educational institutions and universities should get into contact with well-known *bona fide* Ashrams and spiritual institutions and have a programme of getting true and worthy Sannyasins to come and stay in educational institutions so as to give the fullest scope for the student-world to come into direct contact with these men of renunciation and practical idealism and have the benefit of such personal contact.

The important task of guidance in ethical living and imparting the much-needed inspiration and the urge towards the ideal of virtue and goodness would then be fulfilled by these dedicated men of the Fourth Order. This is their natural role. To the extent they are given scope for its working, to such extent will the student-world stand to benefit. The Sannyasins may repeat such visits as often as necessary. A plan could be so worked out that such selected Sannyasins could cover a network of universities, colleges and similar educational institutions during specified non-examinational months of the academic year.

VISIT TO SPIRITUAL INSTITUTIONS

Similarly too, such contacts in even more suitable and ideal setting and atmosphere could

be brought about by parties of students being sent over to spend part of their vacations in Ashrams or spiritual institutions engaged in doing such ethical and cultural regeneration work. There are a few ethical-cum-spiritual institutions of this type working mainly for an integral revival and propagation of India's cultural idealism, such as, for example, the Yoga-Vedanta Forest Academy of the Divine Life Society and the Daivi Sampath Mandali in the North and the Aurobindo University in the South, which provide a fruitful field for such constructive and recreative holidaying.

The student groups would get the benefit of ideal setting and right atmosphere. They would also have close contact with and direct personal experience of resurgent Indian ideals. This combination of atmosphere and practical living will go a long way in bringing about the much desired re-orientation in their sense of values and outlook on life. It will pave the way for a gradual transformation in their attitude and behaviour.

TRAINING AT SIVANANDASHRAM

Sri K.M. Munshi, ex-Governor of Uttar Pradesh and Kulapati of the Bharatiya Vidya Bhavan, Bombay, is an advocate of this method of reciprocal contact between the First Order (students) and the Fourth Order (Sannyasins) of our social sections. The late Balasahel Kher was an ardent and enthusiastic supporter of this method of cultural evolution. Sri Munshi had arranged a few years ago for two of the teachers of the Bharatiya Vidya Bhavan to spend their vacation at the Headquarters of the Divine Life Society for this purpose. Similarly, with the same end in view, a batch of Sevikas or lady social-workers was sent by Mrs. Lilavati Munshi to spend a month in Sivanandashram upon their completion of their course of training in the Training Centre of the Mahila Sahayak Sangh, Lucknow. This period of Ashram-life for the graduated trainees was specially to impart the much-needed moral and spiritual touch to their routine training.

Equally earnest in bringing about such idealism into the student's life is Sri M.C. Bijawat,

who was formerly the Pro-Vice-Chancellor of the Roorkee Engineering University and is now the Pro-Vice-Chancellor of the renowned Banaras Hindu University. During my stay with him at Roorkee, he invited me to the Roorkee University and also arranged for me to address the students and the staff upon the Sanatana Dharma and the ethical ideals of our land, besides giving full scope for all the students to come and meet me daily and state their problems and seek enlightenment upon various questions.

Mr. Bijawat retained Swami Chidananda and Swami Vishnudevananda, General Secretary and Hatha Yogic expert, respectively, at the University for a couple of days more to deliver talks to the students and to demonstrate Hathayogic exercises and train them. I should not fail to mention here that Dr. B.G. Adhvaryoo, of Saurashtra, regularly sends batches of students, and teachers, from educational institutions in Gujarat and Saurashtra to visit Sivanandanagar from time to time, during their vacations.

EXEMPLARY TEACHERS WANTED

Equally important it is to note that professors and teachers and the staff of such educational institutions stand as much in need to acquire a personal knowledge of and to absorb the true spirit of the ethical and spiritual ideals of our great culture. These teachers and professors are the ones, who have the constant and continuous contact with the students. It is imperative, therefore, that they personally constitute ideal exemplars of the way of life which they wish the students to follow. They must, to some extent at least, personify in their own individual lives the virtues and the ideal, which they wish their students to acquire and to grow into. This lacking, the students have but a poor Adarsh (example) before them and it is but natural that they fail to imbibe anything noble and sublime in their college or university career.

Even as in the sphere of the home the example of the parents exerts decisive influence upon the

moulding of a child's personality, so, too, the example of the teacher and the professor exerts an unmistakable influence upon the personality of the student. If the printed page of the book imparts information to the student, the personal example of the teacher imparts life to their teaching. It is most essential that the educational world, as a whole, recognizes the deep and the far-reaching significance of what has been just stated. It holds the seeds of the ultimate welfare of the student-world as a whole.

SUMMING UP

In summing up, we have to state that there is great need for the imparting of ethical idealism to the youth of present-day India. The current educational system lacks this essential culture and has badly failed in its task and let down the student. An ethical basis to education is the immediate and urgent need of this moment. The co-operation of Sannyasins and spiritual leaders has to be taken to introduce this element in the college and university-life of student.

An inspiring ideal, a code of moral conduct

and a programme of life based upon a noble principle are indispensable requisites. The right type of literature should be made available to the student-world, that it may serve as a fountain-source of inspiration for them to draw upon.

The ideal of virtue, goodness, true manliness and noble dutifulness form the very essence of dignified living and the secret of real happiness, achievement and success in life.

O youth of Bharatavarsha ! O students of Free India ! Awake now and recognize this important factor. Shake off indifference and neglect. Your welfare and happiness lies in a life of virtue and goodness. This is in your hand. Arise. Tread the path of Dharma. Walk the way of truth, purity, selflessness and the active goodness. Develop sublime character. Become ethically perfect. Shine as glorious examples to the modern world. Inspire the youths of nations abroad. Become worthy of the ideals of this great land. Pave the way to your success, prosperity, progress and perennial happiness. This is the time. Here is the opportunity. You have to do it now.

HOMAGE TO OUR ADORABLE MASTER

(Sri Sivananda-Lori Goehl, Munich)

It is a beautiful thought that on the 8th of September—Swami Sivananda's Birthday—so many good wishes and prayers converge on a focal point : all praying for the happiness and health of the adored Master.

Very important people are in contact with him. At his side are the Swamis of the Ashram who shoulder that great task with sincere devotion and co-operation. There live the secretaries of welfare organizations, the directors of the Yoga-Vedanta Academy, physicians, scientists, artists, common men and women.

However, between the large flowers, the small ones have also their place and the great Master's Love flows to all of them. So the garden of the Divine Life Society is blossoming

like no other garden in this world.

Swami Sivananda's high level of understanding allows free development for each soul and the individual experiences are as various as mankind itself.

Several times I was granted the experience of Gurudev's protection and influence. Highly remarkable is the influence of his picture on me. The radiation of Gurudev's picture calms the waves of my thoughts.

His cosmic Love is large-hearted and teaches us to become large-hearted, too.

With joy and gratefulness we celebrate this festive day. May Mother Ganga and the Himalayas adorn him with their splendour of beauty.

THE WORLD-TEACHER

(Sri Vinoy Vihari, M.A., LL.B., Motihari)

As soon as one enters Sivanandashram, Swamiji greets him with a resounding "Om" the first vibration from the Infinite, as if to remind you that he sees in you the Virat (cosmos).

One amongst thousands of men makes strenuous efforts towards perfection and amongst thousands of successful strivers, only one realizes the Self. This is utterance of Krishna in Gita (Cha. VII-3). Swami Sivanandaji is one such evolved being, successful amongst millions of struggling souls, who, from his example, derive inspiration to progress from the unreal to the Real.

The writer first came in contact with Swamiji in early 1943, and owes to him what he is today, having had the unique privilege of 15 years constant guidance and affection from his spiritual Father.

During this period, by the grace of the Almighty this humble self has had company of scores of highly evolved saints—all contemporaries of our revered spiritual father. Swamiji himself reveres all elders, saints and philosophers. So also I revere all. Other saints have deep affections but Swamiji surpasses them all. He does not merely guide us in our difficulties in Sadhana, but by his sincere prayers has saved my brother Bimal Bihari, my mother, and my child Sivananda (so named by him) in serious physical ailments. An ordinary student Bimal, perusing Swamiji's advice given in *Students' Success in Life* stood first in Bihar University in B.A. (Hons) and secured first class in M.A. Today he is a high official in a factory. Possessed of inner spiritual Samskaras, ignited by Swamiji's benign grace, the boy performs special Poojas, too.

MAN OF REALIZATION

Swamiji shares our joys and sorrows. The

force of his personal magnetism I have felt times without number. He has stepped forth from normal world of self-imposed limitations of a single family into a new life of freedom, light, power, wisdom, inner peace, resulting in living to a greater advantage. We all can share this joy freely. Sri G. S. Arundale, late President Theosophical Society, said, "Knowledge is of no value save as it leads to wisdom, and wisdom, of course, consists in realizing the unities, the order, the purpose, the harmony and the truths of life."

From the life of Swamiji, we see that he has realized these truths of life. Swamiji has definitely realized to a great degree that the same Self manifests through countless creatures of the universe and permeates the entire space. His address "Blessed Immortal Self," and conclusion "Thy own Self," in his letters, speak volumes of this inner state of realization. Watch him distributing a blanket to a leper or entertaining the President of India, his inner state is the same, i.e., seeing the same Self in all. Who other than an evolved saint could thus see all in the same attitude?

He aims at the synthesis of all Yogas, all cults, all religions, and his Divine Life Society is the practical counterpart of the teachings of the Theosophical Society, both aiming at universal brotherhood and realizing by intuitive experience. Swamiji has endeavoured to live a life of active selfless service, a supra-human life of Sri Aurobindo, and that of a true Theosophist.

I revere him like my Father in spirit and I pray that the world may follow his teachings, to banish all fears of nuclear wars. May peace be unto all!

IN GRATITUDE

(Sri Patricia Pearson, Johannesburg)

Fly unto Him for refuge with all thy being, O Bharata; by His grace thou shalt obtain supreme peace (and) the eternal abode.

(Bhagavad Gita 18:62)

There is no relationship that can be so deep and so secure, as that of Guru and Disciple. It is mysterious. From this relationship there wells up within us a fountain-head of love.

Swamiji is merciful and abounding in love. If we turn to him and pray to him for spiritual strength, attachments and desires, born of worldly joys and pleasures, are exposed for what they are worth—illusory and temporary. He teaches us to discover the real joy and pleasure which is within us, something real and everlasting joy. He takes care of us. He helps us and he guides us.

If we pledge ourselves to obey him and to

place ourselves under his protection, his comforting love will flow into us.

If we reveal everything that is on our conscience, simply and sincerely, he showers us with divine grace, he patiently bears with our imperfections and grants us infinite mercy.

If we offer him our love, in return he gives us that which surpasses the fickle happiness derived from worldly joys and pleasures. Such an offering generates more love in us. By perfect devotion to him he will lead us into the Light: by surrendering all to him we gain our liberty. By giving everything to him we gain everything. Only those who walk in the company of a Guru are free. For his will is the will of God. By following him we follow God.

Intellect alone is insufficient to reveal to us the higher truths. Love and love alone will do it—love and the help of Swamiji.

EIGHT VERSES ON SIVANANDA

(Sri V. G. Parameswara Iyer, New Delhi)

नमस्ते श्रीशिवानन्द-गुरवे दिव्यरूपिणे ।

नमो दीनशरण्याय विदानन्दात्मने नमः ॥१॥

शिवानन्दगुरु वन्दे भववाराशितारकम् ।

गुरुपादाम्भसि स्नानं संसारमलनाशनम् ॥२॥

सद्गुरो सर्वभूतेषु काक्षयावृतवपुःक ।

त्वत्प्रसादात् परा शान्तिर्लभ्यते जनसञ्चये ॥३॥

नमः सद्गुरुवर्याय संसारामयहारिणे ।

नमोस्त्वात्मस्वरूपाय परमानन्दरूपिणे ॥४॥

भूमण्डलगुरोरस्य वीक्षणभाषणादिकम् ।

पूर्वपुण्यफलादेव भाग्यवान् लभते नरः ॥५॥

शिवानंदाश्रमं दृष्ट्वा स्नात्वा गंगानदीजले ।

नत्वा च गुरुपादाब्जं नित्यानन्दो भवेज्जनः ॥६॥

भव्यानन्दकुटीरस्थं ब्रह्मानन्दस्वरूपिणम् ।

शिवानन्दमुनीन्द्रं तं वन्दे भूमण्डलेश्वरम् ॥७॥

नित्यानन्दकरं निरंकुशमतिं सौशील्यवाराकरं ।

स्तुत्यानेकगुणोत्करं प्रियकरं मारारिपूजायम् ॥८॥

आत्मानात्मविवेचनाय जनतामुद्बोधयन्तं सदा ।

वन्दे दिव्यमुनीश्वरं शिवगुरुं सर्वार्थसिद्धिप्रदम् ॥९॥

ABOUT MY SPIRITUAL FATHER

(Sri Meernaidoo T. Somanah, Mauritius)

Swami Sivanandaji is very kind. He is a magnanimous doctor of medicine. He guides, serves, loves and divinizes the world. He is very rich in selflessness and spirituality. To know such a holy man is very noble for an ordinary human being; for Swamiji sends all his super-blessings to him. Needless for me to mention here, he was born to bring about a complete change in the outlook of different races. He takes great consideration for the welfare of all nations. His boundless love flows through all clean channels of the continents. Swamiji is endowed with insight. His inexhaustible divine energy and spiritual views will ever be remembered by the generations to come; for without these important things one cannot understand the mystery of life.

Siva is a great inspiration to me. He has influenced my life. I am very happy to say that thanks to my studying his divine books, a new path has been opened to me.

DIVINE LIFE SOCIETY

Swamiji's Divine Life Society is a distinguished organization, because all its workers' have developed sterling attributes such as magnanimity, sincerity, humility selflessness and goodness, which are very indispensable traits and worthy of emulation by the people at large. In this organization all the inmates are religious and sympathetic. There is a spiritual atmosphere at Ananda Kutir.

I have never been to his Ashram, but I read many books on his marvellous Society which has for its ideal the dissemination of spiritual knowledge to the four corners of the world. His Ashram is accessible to all types of people, whether rich or poor, because it was God who had inspired Gurudev to establish an institution for the advancement of the peoples of all walks of life. Atheists adore the great work which is being done in all countries.

SELFLESSNESS

Siva has a wonderful selfless trait. He dis-

tributes all his books to public organizations, institutions, libraries and to numerous individual spiritual aspirants. Siva is like a mother to us. He wants us to develop our personality in the best possible way.

He is a world-teacher because he writes books for all types of people. His freedom from prejudice and the broad universality of his judicious teachings have, without the least shadow of doubt, given a bird's eye view to the readers of eternal spiritual truths which should be spread from house to house. I am sure that Christ has come in the divine garb of Siva. Is it not for this obvious reason many Christians take shelter at his lotus feet? Siva is an incarnation of Lord Jesus Christ whom I worship daily. Siva wants us to fight all evils with the weapons, divine love, understanding, goodwill and compassion. These are wonderful weapons for one to receive indescribable happiness in one's work.

LOVE AND TRUTH

Siva says: "Love conquers everything. Love is Divine. This world is a passing shadow. Do not get caught in the dream of illusion.

"Awaken yourself to the glorious reality of eternal Truth. Atma alone is ultimately real. That is the ideal to attain.

"Take delight in serving the poor, the sick, the distressed and the suffering. Spread the message of divine life, wherever you go. Radiate the spirit of Sadhana and spiritual life to all that you contact.

"Truth is a great thing. It decides the extent to which revelation and illumination could be given to man. Each one receives in accordance with the degree of one's faith. Believe in God. Be firm in thy faith.

"The chanting of hymns and psalms is an inspiring and soul-elevating mode of spiritual exercise. It will give blissful inner experience. It will

raise your consciousness to spiritual heights. Divine name alone will give you all success and bestow the highest spiritual attainments. Sincere prayer to the Lord will draw His grace and bestow upon you supreme blessedness.

"Control anger by love, service, patience and forgiveness."

GREAT PERSONALITY

The above simple sentences of Gurudev are pregnant with vital meanings. They can solve all our intricate problems. We should meditate upon these sentences which would bring us near the Absolute. In this world of chaos and tribulations, it is only a spiritual leader who could be beyond sectarianism. Siva possesses a great personality which commands indescribable respect and awe of his disciples. His writings impress his readers.

His message of love rekindles the spark of divinity in man. Eminent admirers of his are writing books on him, and are delivering beautiful lectures with a view to making his holy name becoming a real talisman which should be recorded in the history of the world.

HOMAGE OF THE EMINENT

The Vice-President of India, Dr. S. Radhakrishnan, the illustrious philosopher, has already vouchsafed the divine greatness of Swamiji. The President of India, Dr. Rajendra Prasad, has spoken appreciatively of Siva. Gen. K. M. Cariappa did an extraordinary work in Australia by propagating Swamiji's teachings to the sincere Australians. Dr. Pattabi Sitaramayya, formerly Governor of Madhya Pradesh, has sent greetings to Siva on his birthdays and visited Gurudev at Ananda Kutir. The writer of this article cannot live without repeating the name of Siva who has done so much for him during the last ten years. The writer has framed many of the saintly pictures of the blessed Gurudev. He deifies Gurudev as the visible God.

HELP THROUGH MULTIFARIOUS WAYS

The venture of my running the *Educationist* journal is to give an idea of the spirituality of my

loving Gurudev to Mauritians who read articles of Swamiji therein. When I inserted the inspiring article "The Nature of God," Mauritians wanted to know more about Gurudev. Siva helps Mauritians through multifarious ways. Is this not mysterious? Siva is well-known in our peaceful British island of Mauritius.

Distinguished celebrities of Mauritius read the works of Siva. There are two illustrious brothers in Mauritius named B. Bissoondoyal and S. Bissondoyal who like the writings of Siva.

WELL-KNOWN IN MAURITIUS

Basdev Bissoondoyal, M.A., is a missionary, philosopher and saint. He is a prolific writer. He contributes articles to many important foreign journals. His authoritative articles are in demand in many countries. He is child-like in manners. He has done much for the general uplift of the Mauritians. He delivers impressive lectures on the Gita.

His younger brother, Sookdeo Bissoondoyal is a member of the Legislative Council. He has been doing many good things to the poor as well as to the rich. He is a lover of truth. He lives in truth and will die for truth. Mauritius has produced two brothers whose aims and objects are to see everybody living under the bright smiles of fortune. History will speak about their authentic work. May Lord bless them.

There are other famous persons that like our Siva. My elder brother is a great admirer of Siva. His father-in-law Narasiah Veerasamy loves Swamiji. He is a God-fearing individual. He loves humanity. He disseminates divine knowledge to those who come across him.

Without the least prevarication, Siva has been guiding and teaching me through spiritual dreams. He comes to sit at my altar to teach me the mystery of the world. I kiss his divine body. I sincerely believe that Siva lives in our house. How can I live without him? Members of my family cannot live without uttering his holy name.

May the Lord bless him and his staunch disciples.

ORACLE OF LOVE

(Sri Raghuraj Singh, M.A., L.T., Haridot)

Love is God. This is very well illustrated by the life of Pujya Gurudev who is the embodiment of Divine Love and an incarnation of God. From his large, merciful and magnanimous heart flow the benevolent currents of sweet love that bathe the whole world in splendour and glory of Divine Power. Struggling individuals emerge out of these holy waters as serene, balanced and disciplined entities, self-contained, self-possessed, tasting the supreme bliss. The process of purification and purging goes on unobserved and unnoticed, but the progress is unhampered, unchecked, steady and certain. Such is the glory of this Divine Soul—our Beloved Gurudev.

BANE OF POWER-POLITICS

In this troubled world, torn by selfish and intriguing individuals warring among themselves for attaining unlimited power to dominate over fellow-beings, so great and overpowering is the lust for supremacy, for worldly pursuits, that they have become blind to all teachings of the great religions. The living words of the holy saints and wise sages, of the preachers and savants fail to move their sordid hearts and perverted minds. They cannot see the simple Truth. In their hands human society is heading towards its own destruction, while they themselves are bringing about their annihilation. Misery, misfortune, sorrow and suffering have become the common lot of man.

But to this bruised and afflicted world, suffering under the pressure politics of warring politicians, there comes a message of peace and love

of compassion and fellow-feeling of mercy and kindness, of tolerance and forgiveness, of mutual understanding and goodwill, from the sage of the 'Abode of Bliss' in the sylvan beauty of the Himalayas, from the bank of Mother Ganges. He is constantly in communion with the Supreme Being, the Lord who is the Father of this universe.

BOUNDLESS MERCY AND COMPASSION

Swamiji's mercy knows no bounds, admits of no barriers. His love is transcendent, all-embracing, all-purifying. He gives us hope and courage. His loving words come as soothing balm to the many troubled hearts. They encourage, all and guide the faltering and the failing multitudes. They tell us that this life is an opportunity. There is a mission, a purpose to fulfil, a goal to cherish and to attain. That goal is the attainment of Self-realization through the emancipation from imperfection.

His method is the synthesis of the soul; his religion is the synthesis of all religions; his teaching, the synthesis of all teachings. His outlook is Divine; his heart, universal; his soul, mighty and supreme. He has brought about a spiritual renaissance. He is the saviour of mankind. He is the great glory gliding in our midst, guiding us towards the supreme goal. He wants us to join the galaxy of the liberated souls that ever shine as beacon-lights. He knows Truth; he has seen It; he has tasted It. And with a large heart he says: come one, come all, and taste the supreme Bliss.

BLESSED MASTER WHO IS RENOWNED EVERYWHERE

(Dr. W. Lindenberg, Berlin)

My dear Master and Guruji, may I offer you all my best wishes, congratulations and thanks on the occasion of your Birthday. May the Lord give you, dear Swamiji, strength and bounty—you, who are the teacher of mankind, and one of the few Masters of the world, you who not only teach to your own blessed and freed country but to the whole world. There is no country where your blessed name is not known. Everywhere there are your pupils. I daily thank you for the help I get from you. The knowing of your divine existence gives me joy and strength. For the welfare of mankind I will hope our Lord will keep you many, many years more on earth.

MY INVISIBLE GOD FOUND IN SIVANANDA

(Miss J. J. Contractor, Neemuch)

All these fifty years of my life I had only a vague belief in an invisible God whom the whole world worship. Very few do so with true faith and sincerity, and the rest because they are taught since their childhood that though He is not seen, He does exist somewhere far above this earth.

It is only a few months since I have come to know this great and revered Personality, Swami Sivananda, and that, too, through his books and correspondence. Yet, I feel certain that invisible God is manifested in this visible God. When I read and re-read his books, I feel sure that his image befittest no other than of God Himself. He has come down from His heavenly seat, because He could no longer be an eye witness to the sufferings, miseries and corruption of His own creation.

GOD-INCARNATED

Human nature is such that it readily puts faith in the objects that are seen, more than in vague theories or imaginary forms of God. So, when one is fortunate to behold or come in contact with such great souls in whom we find and see our God reincarnated, our faith and belief in an eternal God are renewed in its true sense.

Can anyone doubt for a single moment after going through Swamiji's soul-stirring and life-elevating books and receiving letters that even saints and Rishis can have such marvellous powers, superb knowledge and tremendous capacity that works through him for the salvation of mankind?

If Prophets or the so-called 'semi-gods' of yore had the qualities and virtues to such a great perfection that are embodied in this godly man, I very much doubt.

REPOSITORY OF VIRTUES

Sublime love that knows no bounds or limitations, pours forth from this fountain-head of love, day and night, to remove the sufferings and miseries of this world. That love I have found

only in Swamiji. Where his heart is concerned generosity and magnanimity exceed each other and goodness and kindness embrace one another. Such charity and nobility, such lofty heights reached in soul, mind and body, can only be had by one who is God Himself. So it is my firm belief that whenever I will have the good fortune to see him in-person, I will be beholding my invisible God face to face.

Truly had Dr. Sivananda-Hridayananda said of him as "Sivananda, My God," for only knowing him through books and letters, I also feel that I have found my God in Sivananda.

TRANSFORMATION

Even from a great distance how Swamiji's spiritual thoughts and guidance can mould and transform human beings into divine beings is what I am experiencing since a few months. After going through his two books, *God-realization* and *Self-realization*, all former doubts, despair and gloom clear away without a cloud, that had earlier enveloped the soul and mind, and then in you is born a strong urge for life divine, and Vairagya (dispassion) and detachment of this worldly Maya (illusion) comes, naturally.

A spark from this Divine Flame and only touch of his spiritual thoughts are enough to burn all that is gross in human nature and goodness and nobility regenerate in its place, automatically.

Swamiji's holy photographs have become a living part of my heart and soul, and my room has become a shrine with his Sivaswaroop face beaming out from photo frames with all its greatness, splendour and glory that are his.

GUIDE OF DESTINY

Since Swamiji wrote to me that he will guide me on the spiritual path I feel, and feel immensely, that he has taken my soul, mind and body under his care and guidance, and he is now leading my destiny to a divine goal. In every little

doubt and despair I can feel His spiritual help given at a right moment.

My crores of prostrations at the lotus feet of this godly man who is a pillar of faith, a fortress of trust and a beacon-light that shines to illumine the souls and hearts of thousands of people with eternal joy, gladness and happiness.

On this auspicious day what else one can wish Swamiji but pray for his health and long life for years and years to come. We need his spiritual help and guidance in this present age when human beings are heading towards destruction and darkness and everywhere self and selfishness are supreme, and his selfless service and love are of great value, thus, to mankind.

GOD'S MESSENGER OF ETERNAL TRUTH

(Sri G. S. A. Karim Suhrawardy, Retried Inspector General of Police, Madras)

The trumpet must not give uncertain sound. If we call upon the millions of the gropeers in the darkness of the wrong beliefs to loosen their moorings amidst the reefs and shoals of a baseless system, and to steer forth into wide ocean of spiritual quest, we must surely direct them to some fair haven, or refuge, where they will find rest, peace and illumination. That place is Sivanandanagar, Rishikesh.

The Holy Koran says that God sends down to every nation in every age a Teacher to keep the religious torch ever burning, and the spiritual current continuously flowing. Such a teacher in our Bharat today is Sri Swami Sivanandaji.

Never before the need for such God-sent one was felt so much as is today when the entire planet is at the mercy of nuclear weapons. Matter, however powerful, is bound to crumble before these, the forces of destruction. It is only the spirit which can boldly face them and God-willing crush them. That spirit is in the teachings of Swami Sivanandaji. All glory to Him.

Swamiji's teachings will live through all ages. It is his spiritual character which gives fragrance to his utterances and shines through all he says and does.

REWARD OF THE GRACE OF MY GURUDEV

(Dr. G. S. N. Moorthy, M.A., Kharagpur)

Twenty years ago, when I was groping in the catacomb of doubt and despair, it was His Holiness Sri Swami Sivananda who inspired me with courage and confidence to work for the selfless service of Humanity.

He gave me the Mantram and the Mala, and ever since then I have been continuously getting more and more light on the path of God-realization.

Today, I feel from the inmost core of my heart that it is through 'Guru-Kripa' alone that I have the great fortune of having the Darshan of my beloved Ishtadevata, Bhagawan Vasudev—the silent incarnation of Love.

How impossible it is for my tongue to describe the spiritual ecstasy I am constantly experiencing in the divine embrace of Krishna—the Darling of my heart, who dwells in the supreme serenity of Silence, the Silence that always speaks to me more eloquently than all the words of the world.

At last, through Swamiji's grace, I have been able to come up to the source of solace for my soul, which is sparkling at the Sacred Feet of the Lord of Silence.

MIRACLES OF GURU BHAGAWAN

(Sri Satchidananda Prasad, Patna)

You may believe it or not, to me Gurudev is really a living God. He is omnipresent, omnipotent and omniscient. Only a year has passed since I have come to his divine lotus feet and I cannot check up my temptations of putting here in black and white a few of my experiences of this short period.

I cannot forget the memorable day when the Lord's first grace bloomed over me. It was the 8th September 1957. A friend of mine instigated me to accompany him to the place where Gurudev's 71st birthday was being celebrated. I had never seen Gurudev before nor had heard anything about the Divine Life Society, but felt that as though through an unknown spirit I was compelled to participate in the programme. I performed Pada Puja to his image and participated in of the illuminating speeches given by his devotees. There I learnt that our Gurudev was a living God.

I was very much inspired by the speeches delivered on that occasion. I constantly meditated upon the whole event. My heart ached to have a Darshan of the God. I had no sound sleep. I always thought about the plan as to how I shall be able to go to Rishikesh and have Darshan of Him. At last the favour of Gurudev descended upon me and I had an opportunity to visit Rishikesh during the Pooja holidays. I was overwhelmed with joy when I put my head over the lotus feet of Bhagawan; I forgot all about my existence and felt I was in heaven. I received his divine blessings and came back to Patna after staying in the Ashram for 24 hours only.

ANSWERING OUR PRAYER

In November 1957 I intended to have Sadhana week to be performed here at Patna for the benefit of the Sadhaks here. It was decided to hold the Sadhana week in December, as no one could be available earlier to guide us. I was very anxious to have the programme carried out under

the guidance of a well-trained Sannyasi of the D.L. Society of Rishikesh, without any loss of time. But unfortunately we had no funds. I was always contemplating over it and prayed to Gurudev to give some light and guidance on this point.

One day while we were having our weekly Satsang and making out our plans, etc., to hold the Sadhana week, Sivananda Padasevak Swami Srinivasanandaji of the D.L. Society appeared before us. We were overwhelmed with joy. He was making a whirlwind tour of the D.L.S. Branches and he fortunately came to us when we were in urgent need of him. I felt it was nothing but Gurukripa, which sent him to us to honour our Branch.

HEALING OF A BABY

Once in a cold winter morning in February, 1958, a friend of mine who lives adjacent to my quarters, came to me in a perturbed state of mind and told me that his only grandson was having high temperature. The child was only 2½ months old. I at once went with him and found that the temperature was 105 degree. The condition of the boy was precarious. I was visibly moved and sent for a doctor. I took out my Mala, closed the eyes, and began to chant the Mahamrityunjaya Mantra. I meditated upon Sri Guru Bhagawan who is the Doctor of doctors. I prayed for his mercy and blessings.

To my utter surprise I saw Guru Bhagawan wearing a long warm coat and a walking stick in one hand. He took the child in his lap and intimated me that the child will be all right in a short time, and then he left the place. When I opened my eyes I know I had sat there for half an hour. I took the temperature again it was 103 degree, and the child was returning to normal. In the evening the child was completely all right. This is Gurukripa. He does not like to see his devotees, in trouble. He is always by his side who totally surrenders to him.

PROTECTON FROM DANGER

On another occasion I again troubled my Bhagwan. Whenever I feel hopeless I seek his favour and cling to his feet and receive his divine mercy without loss of time. It was in the month of May 1958 I had to go to my father-in-law's house with my wife to attend a marriage ceremony. I had to reach an interior village of Muzaffarpur District in North Bihar. The road was motorable but on reaching Muzaffarpur town I came to learn that due to heavy rains about ten miles of the road had been badly damaged and motor busses could not pass. As I had to reach my destination that very night I engaged a bullock cart, but people warned me not to proceed as there was a likelihood of the dacoits attacking us *en route*. I had firm faith in Guru Bhagwan and I had no fear at all. I asked the cart-

man to proceed further. It was moonlight night and the sky was very clear. I began to chant the Mahamrityunjaya Mantra with faith and devotion. When we reached the danger zone I saw two white bulls coming from either direction. I saw Guru Bhagwan with Trisul in his hand riding on the two bulls. Tears of devotion rolled my cheeks and my throat and voice choked. The bulls followed us for about three miles. When we reached a safe place they vanished all on a sudden.

People may believe the above statements or not but I have felt them myself. For me they are nothing but his kindness. I have received several letters from him containing instructions and guidance and I feel his presence always by my side. I always pray for his divine mercy and pray that he may live long.

HIS RADIANT SPIRITUAL INFLUENCE GUIDES INDIA

(Sri Ghanashyam Nauth, British Guiana)

Although I have not had the honour of meeting my Guruji personally, yet I feel him through his illuminating and instructive books and magazines and of course, his delightful and inspiring personal letters, which carry with them some of the spiritual fragrance, and all-pervading peace and harmony of the pure and holy Himalayas at the foot of which Ananda-Kutir is situated.

I send my deep love and reverence to His Holiness, as one of the many sages which India has never failed to produce. It is a great joy and comfort in difficult times to know that his radiant spiritual influence is guiding this sacred land and it is my most ardent hope that India, by practical application of my Guru Swami Sivanandaji's teachings, will continue to lead her peoples along the road to peace and universal brotherhood, not only towards fellow-men but also towards the dumb brethren, the animals and birds and indeed all living creatures, thus binding all life in the unity and the oneness of the Spirit.

I pray to Lord Rama that may Guru Sri Swami Sivanandaji Maharaj be spared for many, many more years to give this universe the blessing and benefit of his guidance and love.

Story

WHATEVER GOD DOES IS ALL FOR THE GOOD

(Sri Swami Sivananda)

Once there was a mighty king named Vikram, famous for his bravery and lion-hunting. His Chief Minister, Ajit, was known for his wisdom, honesty, loyalty, efficient administration and devotion to Lord Siva. He was a man of strong character and high morals, always depending on the Lord's Will. He had an intense faith on the saying, "Whatever God does is all for the good."

Banbir was more intelligent than his elder brother, King Vikram, but he was a devil in the garb of a humble brother inclined to mischief and always making secret plans to dethrone his brother. He considered Ajit, the Chief Minister, as a great and the only obstacle because his many plans failed due to the alertness, dexterity and sincerity of Ajit. Ajit suspected Banbir but never uttered a single word against him in the absence of substantial proof.

One day, a finger of the king was cut by accident. When the king told about it to Ajit, he respectfully said, "Whatever God does is always for the good. It is also good." The king, who was still having much pain in his finger, misunderstood Ajit's words and felt it as a positive rudeness. Exploiting the opportunity, Banbir whispered some such words so tactfully which made the king to lose his temper and he ordered that the Chief Minister be put into jail. The king's order was obeyed immediately. Ajit just smiled on the happening and said, "It is also good."

Only a few days after, King Vikram started for hunting agreeing with a programme chalked out by his younger brother Banbir. While hunting, the king entered in the most dense part of the forest leaving his companions far behind in his pursuit of the quarry. He lay down beneath a shady tree waiting for his companions. He was overpowered by sleep soon due to tiredness. It so happened that a gang of dacoits who worshipped the Goddess Kali wanted to sacrifice a human being for attaining success in their profession. When they came upon the king, without knowing his identity, they thought that here was a glorious

opportunity for what they had just decided. They bound the king and prepared for the sacrifice, but when they found that he did not have one finger, they abandoned the idea of sacrificing him, for only a man without a blemish or mutilation could be fit to be sacrificed to the Goddess.

The king thanked his good luck and hastened towards the hunting camp. He expected Banbir and his men searching for him but he was disappointed. It was late in night when the king reached near his camp and found five soldiers talking very slowly amongst themselves sitting around a fire. The king suspected their way of talking and hid himself in a bush nearby so that he could hear them clearly. Their conversation disclosed upon the king the whole secret of the conspiracy which was made by Banbir to murder Vikram and Ajit and to become the king himself. The king left for his capital at once instead of entering the fenced boundary of the hunting-camp. As soon as he reached his palace, he sent for his Commander-in-Chief and ordered to attack the hunting-camp at once along with a posse of reliable soldiers and to arrest Banbir and his followers.

The next morning, Ajit was brought in the Durbar before the king. No sooner Ajit entered the court, the king ordered to unchain him. He embraced Ajit with love and joy and, apologising for his past behaviour, asked him to resume his duties as the Chief Minister. The king also awarded him highly. The king then narrated the whole story of his hunting, the episode and the conspiracy of Banbir. After finishing the story, the king questioned Ajit to explain as to how his arrest was also good? Ajit laughed and replied: "I was intending to construct a big and beautiful temple of Lord Siva in my village since long but could not do so for lack of finances. Now the reward so kindly given has enabled me to fulfil my long-felt desire. The Lord always does good but His ways are very mysterious, very difficult to understand."

SWAMI SIVANANDA—A VIGNETTE

(Srimati Sharada Menon)

In the long, long span of evolution of Religion, India had had many achievements, and in this century one of the greatest achievements is Sri Swami Sivananda.

In the conception of Reality, the standpoint of the Absolute is 50% and the standpoint of the relative, 50%. Realizing the Absolute, one applies that to the relative, and this application has to be correct and accurate.

Throughout in the history of Religion such personalities who have combined the Absolute with the relative and in its most accurate proportions are very rare. To me Sri Sivananda Maharaj occupies the foremost place in it.

RECONCILIATION

Swami Sivananda is a complete reconciliation between negation and affirmation. That reconciliation is so perfect that a few may even consider Swamiji as a Sannyasin of mere positivism. But no. Here one finds a Sannyasin, a sage, the one and the only personality in India now, whose is that perfection which is a most beautiful, powerful and a dynamic combination of that negation and affirmation.

That complete mastery of that inner Shakti in him reaches its climax in its realization that one finds absolutely no difference between negation and affirmation. Negation itself becomes affirmation and *vice versa*. This is the reality—the truth.

I had determined and I grimly decided to unlock the doors of his personality and wanted to portray him, like a sculptor or like an artist, and with this view I asked for an interview which was granted.

I MEET SWAMIJI

It was evening and I was ushered in. Swamiji was resting in an easy chair. A calm, serene and a sublime figure was before me. Swamiji was in the centre of a peaceful environment. Serenity increased as the evening became night. That

sculptor-like, statue-like figure of the sage resting, the small verandah of his humble Kutir, Mother Ganges flowing below in all her calmness, her banks dotted with black, crude rocks of different sizes, ferry boats plying to and fro on her bosom, and the semi-modern architecture of the Swarag-Ashram and its extensions on the opposite side rising up in a sublime dignity,—this grand picture of the grand sage and his surroundings reminded me of the paintings of Nicholas Roerich.

His physical body looked calm, still, grim and even rigid. His mind looked so very stilled and steeped in silence like a rock, wedded thus, in silence, to the intellect and the soul which is again linked in perfect harmony with the Over Self—a personification of Brahman. To me, in that figure appeared all Shakti, all energy, all Ojas, all knowledge condensed and integrated to such an extent that it almost looked like an integrated consummation of the Whole. Thoughts crossed in my mind that like Sri Ramana Maharshi, Swamiji perhaps was another who has mastered Khechari Mudra, *par excellence*. Leaving that rock of a figure to eternity, I left his abode.

ADVENT OF SIVANANDA

The nineteenth century's greatest need was a neem tree, as it were, caused by the clash of the cultures of the East and the West and the resultant deterioration and degeneracy and confusion of the temper of Indian culture and religion. It demanded, necessitated, the "neem tree of an Incarnation" to raise India and it was found in the personality of Sri Ramakrishna Paramahansa.

The twentieth century, the age of progressing science, the age of reason, this peculiar age demands a supra-intellect to complement the process of renaissance, and hence the advent of Sri Swami Sivananda, the Sage.

My firm conviction is that the "unique Sannyasa" of Sri Ramakrishna is again reincarnated in this century in Swami Sivananda.

PORTRAIT OF RENUNCIATION

The tall, firm and hefty personality of Swami Sivananda reigns in all its sublimity and glory amidst the towering hills of Rishikesh. His chiselled, as though sculptured, face reminds one of "supreme justice in life"—a face that shows accuracy of thought, emanating with perfect understanding and knowledge, an embodiment of peace, serenity and bliss, which is the veritable outcome of the realization of "Paramapurushartha." All the marked characteristics of Siva show him as the embodiment of renunciation. His is a face of renunciation, and to understand that face is to understand Hinduism.

Unostentatious and simple is his abode—the Ashram where he stays. So strikingly simple it is that its very simplicity becomes transformed into that "Silent gradeur" of the ancient abodes of the Sages of the Himalayas. To be in his small Ashram, to be with him, one is automatically taken to the past days of the ancient India. But there is also the touch of the broad civilization of the 20th century which makes the Ashram very composite.

More marked, more outstanding and perhaps more profound Swamiji appears as he sits amidst those beautiful, magnificent, serene and panoramic beauty of Rishikesh. Nevertheless, I find in him, a colossal greatness and an aloofness marked with a tinge of tragic touch, perhaps that touch of an eternal hopelessness of creation!

WHERE LIES HIS GREATNESS

His greatness, that striking greatness, lies not as a Godman or a Superman or a Sannyasin but as a Man, and that greatness lies in that "human touch" in him, that which is the result of that intrinsic realization of life, realization of human existence in its completeness, and not as an outcome of a transitory play of either sentiments or emotions of a superficial value, but that human touch that comes from the deep, deep depths of one's heart and soul.

SYNTHETIC IN MAKE

To me, he is the greatest Sannyasin of the present century. A perfect synthesis of all Yogas is he. In him I find that rare and a super-perfect harmony, a harmony *par excellence*, especially between Raja Yoga and Jnana Yoga, which is something very rare among even the highest order of Sannyasa. It is rather difficult to understand, as it is something intricate and subtle. Jnana in its highest, extremest point, the last finale in its culmination, the thin edge of that "sword of discrimination," extinguishes itself, blunts itself, unless Raja Yoga is wedded to that "Jnana in perfection."

Otherwise man usually is not able to retain the physical body. History of religion repeats many such instances, but in the case of Swami Sivananda, one finds this in a perfect harmony, also blending along with a superfine robe of Bhakti, love of humanity, love of God. Hence his existence and his work for the redemption of humanity.

THE MAN

To deify Swami Sivananda would not be appropriate for the simple reason that he is not a god. It is a fallacy to think of him adorning the robe of the gods of India. It is something incongruous. Swami Sivananda is a Man and a Sannyasin—a Sage. A vital being, who is pulsating with life, vitality, strength, Ojas and positivism of the extremest type.

To think of him as a piece of negative negation, something other-worldly, is to me the most fantastic form of thinking. Swamiji is far greater than a god that is conceived of by a weak mind. Here one finds the fundamental principle-idea and ideation. Here is a Man, a Purusha, a Parama-Purusha, whose achievement is "Parama Purushartha"; he is a sage with a message to humanity, and a beautiful cultured intellectual drama is played on the stage of Rishikesh with great pomp and splendour.

SENSE OF SECURITY

One most prominent feature that radiates

from the personality of Swamiji is the security that he consciously and unconsciously gives, infuses, practically to one and all. It is the security of a father, that firm touchstone of security, and for once in your life perhaps you feel that you are perfectly secure.

No sentimentalism, no play of any unwanted emotions of any sorts, no window dressings or white washings, nor frills or laces. Here one stands on a concrete foundation. Whatever garlands of hyper-imaginative greatness and laurels of praise one may shower on him, to me his greatness is the greatness of a true father and he shall reign and rule as a "Father to Humanity."

Swamiji is a man of thorough astuteness and possesses a mastery over everything.

MEETS THE NEED OF ALL

Like the ancient Sage Patanjali, this Sage of Rishikesh, too, caters to humanity all its mental, moral and spiritual needs, including the advice for health culture in various aspects. His innumerable books on all subjects do the catering to the semi-ick humanity. His multiple injunctions in his books serve as the mental-intellectual-spiritual food to the intelligentsia, and his message, his revelations and his realizations, are soothing balms for the ailing soul of humanity. Our Master-Sannyasin-Physician rules supreme as a real genuine doctor to one and all, doctor of body and soul.

EMBODIMENT OF CHARITY

He stands as the embodiment of charity. His charity, excessive charity, in all its aspects and perspectives, makes him as the "greatest Philanthropist of the present India." The charity of knowledge, charity of food, charity of shelter, he offers with grace to one and all. In his perfect stillness he radiates Blessings—that unseen currents and vibrations of Peace to the whole universe.

Not only he stands supreme as a reservoir of knowledge but his solid, substantial greatness lies in his absolute mastery of all knowledge, covering all walks, all fields, all realms, from basic

cooking up to the highest intricacies of all branches of religion and philosophy, Yoga and mysticism.

OUTSTANDING PERSONALITY

Like the Mount Sumeru he rises outstanding, out-stepping all, out-spreading the wings of Knowledge showering the ambrosia of immortality, to far and wide corners of the earth. The roots of his personality, the roots of his renunciation and Sannyasa go deep down to the soil and culture of India's past, down to the Vedic age, that magnificent age of the Rishis of India.

Like the heterogeneous universe, Swamiji's personality also spreads in a wonderful, realistic manner. The most outshining of all the traits in him is "accuracy," and in this I find in Swami Sivananda the great Shankaracharya. Next comes, or perhaps along with that accuracy is wedded, justice, a justice that puts him on the highest pedestal the world can offer.

SENSE OF HUMOUR

A fine, strong and eloquent streak of humour runs through Swamiji. A realistic sense of humour which, to me, is the tangible outcome of the grim realization of the basic conception of a negation. In this strong sense of humour, I find a good resemblance of Gandhiji in him. His human touch, the grain of humour, and a thorough understanding of any situation, make one pause and think of Gandhiji.

Glancing through the pages of *Sivananda Vani* I found and felt more or less the same strain and current of similar thoughts and the way of expression of the Upanishads in it and this again reaffirms Swamiji as a great Sage.

REVEALER OF TRUTH

If Sri Ramakrishna was the "neem tree" of the 19th century, Swami Sivananda is "the orange tree" of the present day.

There may be a tendency for the people to take his words lightly, for they are rather said so lavishly and with great hospitality offered, but my feeling, my conviction, is that beyond these

garlands of flowers of his utterings, lies, in a veiled nakedness, a grim, bitter, iron-like base, a sarcastic irony, which I am sure only a very few have fathomed.

Swami Sivananda does not beat about the bush. He puts forth the truth with all its directness, without any illusion. He does not blind his disciples and devotees to any ray of illusion or hallucination of false attainment or achievement in their spiritual life. In all clarity he shows them the path they have to tread and go through, and points them the inevitable pitfalls on their way. Like a Father he tells the truth. Like a Father he is endowed with that intrinsic understanding. Like a Father he is kind, firm and generous.

POSITIVE PSYCHOLOGIST

The most scintillating gem of his crown is his thorough mastery of human psychology. He is the greatest positive psychologist of the modern school, with an ancient base, and to be this what unfathomable depths of realization he must have descended to, gone down to those dark realms, to project and to propound what he says, and what he does and gives.

Man in his limitations, in his narrow vision, does not see this, know this. To me it even gives a tinge of tragedy to see this magnificent projection of his, which undoubtedly is based on the results of many a volcanic upheaval, revelation and Tapas.

Tragedy becomes more marked to think that perhaps even the best of humanity, the best of the intelligentsia of the present world, may not be fit enough, ripe enough, to receive the message, to comprehend the words, of Swamiji. Perhaps he is ahead of the times! The subtle irony of human life is that "the descent of a Master on earth" always does not prepare the world for the immediate acceptance of his teachings.

Hence there is a gap, a note of discord, an imperfect co-ordination. Hence the repetition of

the miseries again and again. The message becomes incomplete, half-accepted and ultimately ends in a premature death, and the kalaedoscopic repetition of the rounds of "projection of creation" repeat, re-repeat and suffer.

BEACON-LIGHT

In a world of contradictions, in a life of contradictions, in a realm of contradictions of thoughts, words and actions, Swami Sivananda shines like a beacon-light, in perfect unity and harmony; like a pole-star he lives.

The starting point for his great love for humanity is his being a doctor with a compassionate heart. Unlike many Sannyasins, the prominent aspect in his personality is his Karma Yoga, which shows too well that to him Jnana without Karma is a void, or perhaps Jnana and Karma have to become one. This is one of the strangest traits of his magnetic personality.

LAVISH DISPOSITION

Another curious touch (which baffles a few is an exaggerated extravagance in Swamiji, both in thought and action, an extravaganzia, which one finds rather difficult to reconcile with. The one Sannyasin who can well afford this extravagance, at present in India is only Swami Sivananda.

So very lavish is Swamiji. He gives, gives, and gives. He not only gives Jnana but also gives food freely to all. By giving and giving he tries to lift and elevate his devotees. People, in all probability, will have to wait long if they wish to get initiated into the order of Sannyasa from any Guru. But the Father here seems to be quite different. He gives Sannyasa freely to all, i.e., the robe of Sannyasa, after getting which it remains for the aspirant to attain real Sannyasa. Because that age-old, centuries-old intellect and heart of this aristocrat of a Sannyasin knows only too well that real Sannyasa is something too difficult, inaccessible, too intricate, and that only one in a million is fit enough for it, but that need not prevent one from aspiring for be-

coming such a one through the means of the beautiful and serene.
flaming ochre robe.

A descendent of the famous Dikshitar family he has rightly inherited the age-old knowledge and taste for music and many songs and Bhajans are composed by Swamiji. His voice is strong, melodious and stentorian. There is neither glamour nor any unwanted emotional exaggeration in his music. Like a streak of Infinity it is simple,

A Jesus minus his delicateness is Sivananda, a Buddha minus his discipline, a Shankaracharya minus his haughtiness, and a Mohammad minus his proselytizing zeal—such is our Master. Swami Sivananda himself is the standing proof of the age-old philosophy of India. He lives as a symbol of India's religious and spiritual culture. May his blessings be upon all.

THE GREAT YOGI

(Sri Chandmalji Munot, Sholapur)

Swami Sivananda has spent his life for the welfare of human beings to see them happy. He has shown the light of knowledge to the world. His spiritual teachings will guide the coming generation.

I had met Swamiji during April, 1953, at his Sivanandanagar Ashram and stayed there for five days, attending the Parliament of Religions. Afterwards I could not spare time to visit Rishikesh again, because Swamiji did not advise me for the visit.

Whenever I come across any difficulty or somebody requires advice on medicines, etc., I immediately refer the matter to Swamiji and receive his reply without much delay. Also I receive every week the *Yoga-Vedanta Forest Academy Weekly*, and other magazines published by the Divine Life Society.

I daily practise Yoga Asanas by which I maintain quite good health and I am proud to state that from the day of my visit to Swamiji I do not feel sick even for a day and am continuously

working for others. Previously I feared death, but death has now no fear for me, because Swami Sivananda is my friend.

During my discussions with Swamiji, he advised me that my thoughts will play very important part in my life and said that I was the very product of my thought.

In one letter I had referred to Swamiji about friendship and in reply I got the reply that do not mix much with people but be friendly towards all. In another letter, Swamiji advised me about selfless work which makes man godly. From that day I have devoted my whole time and wealth to selfless work and charity. Swamiji says that faith is the greatest saviour, and the best happiness is contentment.

At the end I can vouchsafe that the place where one can get real peace of mind is the Ashram of Swamiji, and in his company, I pray that Swamiji may live long to guide humanity and bring peace, happiness and enlightenment to all.

GURU OF GURUS

(Sri Edouard Conneau Syours, France)

Swami Sivananda is for me the Spiritual Ganges that fertilizes the land of minds. He is for me the Mount Himalayas which ascends to the heavenly abode of our souls. He is for me the sea, the profound, limitless sea, which conceals within its depths all "Atmas" (individual souls) and the Brahman Himself. He is for the Guru of Gurus who guides humanity along the spiritual path.

QUESTIONS AND ANSWERS

(Swami Sivananda Answers the Questions of Seekers)

Question: Is killing a snake that is on my way a good or a bad deed?

Answer: Killing any living being, whether it be a snake or any other thing, is no doubt, a bad action. Killing is considered to be a sin. By killing a living being, we are hindering its onward progress in its course of evolution.

Q: What will happen if all beings attain Mukti (liberation)?

A: If all beings attain Mukti, it will be very good! There will be no sufferings in the world. There is nothing to fear about it. But it is almost an impossibility. The veiling power of Maya is so very powerful.

FREE-WILL AND DESTINY

Q: When none can change the dictates of the Lord, what is the relation between self-effort and self-surrender. Can't we change our destiny by grafting the kikar tree that is the result of our past Karmas by a mango tree with our present Karmas?

A: Read Gita, Ch. V, Slokas 14 and 15, with Sankara's commentary. The Lord is not responsible for the actions of beings. Nor is He responsible for their sufferings and enjoyments. The Jivas do actions according to their previous Samskaras (tendencies, impressions)—beginningless Vasanas (desires)—and reap their fruits. The Lord dispenses the fruits of actions to the Jivas exactly as the Impartial Judge.

Further, the Jivas are endowed with the power of discrimination to act—the power of self-effort. The sufferings as well as pleasures which man enjoys in this birth as a result of his Prarabdha Karma (past actions) cannot be done away with; but their effects upon an individual can be controlled by his Purushartha or self effort. How? By changing the attitude towards life.

Prarabdha can be checked or controlled by Purushartha in the sense that one can remain

unaffected by the efforts of Prarabdha by using the faculty of discrimination and knowledge. By one's self-effort in the form of spiritual Sadhana, one can dissociate oneself from all that is 'Not-Self' and associate himself with the all-full, unattached, all-perfect Atman.

Now, such an individual who is identified with his real nature, is not at all affected by his past Karmas. That is, he will never identify himself with the pleasures or pains connected with his body and mind. It is in this sense that it is said that Purushartha or self-effort can control Prarabdha or the result of past Karmas.

After all, Prarabdha is nothing but our yesterday's Purushartha. We sow an action and reap a habit. We sow a habit and reap character. We sow character and reap destiny. Hence we alone are responsible for our actions, our sufferings or enjoyments.

SALVATION

Q: Why should salvation or freedom from birth and death be our goal when a simple and religious life is neither a misery nor an evil? Is command over life and death not better than freedom from death and birth? In this way we can avoid a sort of selfishness on our part and choose to lighten the burden of the suffering humanity.

A: From a relative point of view, a simple and religious life may be considered as a good and happy life. But this happiness and goodness is only superficial. If we analyze, we understand that all experience is pain. Only the Knowledge concerning our own Essential Nature can bestow on us supreme peace and complete cessation from pain. All other pleasures and happiness are relative.

Also, any pleasure derivable through enjoyment of an object is invariably mixed up, adulterated, with pain. Just as even the most deli-

cious food becomes poison by mixing a pinch of poison in it, so also, because of the mixing up of sorrow, all worldly enjoyments are nothing but pain. Hence the necessity of Atma Jnana which alone can end sufferings in *toto* and bestow on you spiritual beatitude.

By realizing oneself to be no other than that all-full, all-perfect, Bliss Absolute and Truth Absolute, one becomes Immortal, free from the shackles of birth, death and consequent sufferings. Thus, after making yourself Immortal through Atma Jnana, you are free to do Lokasamgraha or alleviate the sufferings of the world, if you choose to do so. No selfishness, no egoism, can touch the man of Self-realization. Hence the glory and utmost necessity of accomplishing this blessed goal—Self-Knowledge.

D. E. A. T. H

Q: Is it true that death (voluntary or otherwise) places us in more conducive environment in the next birth for the fulfilment of certain deep-rooted desires which are otherwise difficult to fulfil in this life?

A: Death need not necessarily place one in a more conducive environment in the next birth. That depends upon the quality of man's action during the present birth as well as of the remoter past. It is true that our desires guide our future births to a great extent.

Q: When death is predestined and is also nothing but a pause to change the clothes, why is it then, a sin to commit suicide and also to kill living beings for a certain cause, for which we may have otherwise to strive and suffer hard for many a birth?

A: Suicide as well as killing of other beings are both considered to be great sins, as they block the course of evolution of the Jiva. Moreover, by putting an end to the present gross body by force does not help one to put an end to his sufferings. Sufferings and pleasures due to him by virtue of his past actions won't leave him until and unless they are enjoyed by him completely.

On the contrary, by suicide one is inviting more miseries, for it may take some time for him to get another gross body in which he can enjoy the effects of his actions, and during this interim period he may have to move about in the form of a Preta or ghost. It is, of course, needless to say that killing a human being is a criminal offence legally and is totally heinous from the point of view of spiritual progress, barring, of course, such contingencies as in a war.

Q: Are the various souls manifestations of one great Soul (Paramatman)? If so, how do the different souls differ from each other and why?

A: According to Vedanta Philosophy, the Atman is One without a second. Beings are seen as many because of the Upadhis, i.e., the limiting adjuncts, consisting of the body, mind and intellect. The diversity is due to the limiting adjunct. Free from these Upadhis, the soul is one and one only, *Ekamēvadwiteeyam*.

DETERMINING CONSCIENCE

Q: To what extent can we disobey the moral and ethical laws of our society if they are against the dictates of our conscience? What is the real test of right conscience?

A: We cannot afford to disobey the moral and ethical laws. The dictates of one's conscience are no criterion for obeying or disobeying the laws of conduct. Sri Krishna says in the Gita: *Tasmat sastraṁ pramanam te karyakaryavyavasthitau* (It is the scripture that is the authority for deciding what is fit to be done and what is not to be done).

Q: Can't we disobey the laws under an emergency?

A: Yes, it is true that a certain general law can be set aside to meet an emergent situation. But this cannot be considered a violation of the scriptural injunction, because this provision itself has been made in the scriptures, viz., "the general rule need not be adhered to when a particular circumstance has cropped up which de-

mands an action against the general rule."

For example, Sage Visvamitra ate the flesh cooked by a hunter. According to the general rule, a Tapaswi (ascetic) like him should never stoop down to such a thing. But his action has been justified in view of the fact that he did it when he found that his life cannot be sustained without doing so, at that particular moment.

All other Dharmas (laws) were superseded by the Dharma of Pranadharanam—sustaining of life. Such examples of what are called Apad Dharmas—an action which becomes Dharmic because of the cropping up of a dangerous situation—are not rare in our Upanishads and Puranas. I suppose this is clear. Sastras are, undoubtedly, the means of judgment of what is wrong or right.

MEANS AND ENDS

Q: Should the means to achieve good ends be always good? (Medicine tastes bitter but cures diseases. Arjuna fought against the Kauravas to achieve good ends.)

A: The Indian Thought has no hesitation in answering this question in the affirmative. Except for the rank materialists, the Charvakas, all other systems of Indian Thought boldly declare that "one should not adopt a foul means to achieve a desired end, however covetable it may be." There should not be any doubt regarding this point.

I don't think that your examples: (a) medicine tastes bitter but cures diseases, and (b) Arjuna fought the Kauravas to achieve good ends, are strong enough to prove that the end justifies the means. For, the medicine, whether it be sweet or bitter, so far as it has not done any harm to the patient or any body else while curing the disease, should be considered as a means free from any fault. It is a fair means to achieve the end, viz., cure of the disease.

In the second example, Arjuna fought the Kauravas and killed them all, no doubt. But the battle fought by Arjuna was not an exhibition of cruelty, but an execution of one's own duty. The

war fell on his lot as pure duty, Swadharma. He did not want it himself. He did not impose it on the Kauravas. He was challenged to it by them. He had to defend himself and his clan. As a Kshatriya it was his sacred duty and moral responsibility to fight for the defence of his rights. Thus Arjuna's fighting the battle being purely duty-bound, is thoroughly justified.

Sri Krishna has reiterated this point in several places in the Gita. On the contrary, if Arjuna had shirked away his responsibilities of fighting the battle, then he would have been failing in his Dharma as a coward. Hence the Lord's repeated commands to him: *swadharmaṁ api chakṛkṣhya na vikampitumarhasi* (waver not from your own duty on seeing it in front of you), *yudhyaswa vigatajwara* (do thou fight, free from mental fever), etc.

'INNER VOICE'

Q: Is Conscience not the mode by which we can listen to the inner Atman?

A: The Pure Conscience itself is the "Inner Voice." But the difficulty in the ordinary man is that the voice of the lower mind, the voice of the brutal instincts, is often misunderstood as the voice of the conscience. As a result of such misunderstanding, guided by his animal tendencies, he commits colossal blunders, involving dangers to others. It requires a great degree of purity and calmness of mind to harken the true Inner Voice."

Q: Is the inner Atman not the manifestation of Paramatman?

A: According to Vedanta Philosophy, there is no difference at all in essence, between the Paramatman and the Jivatman, i.e., the individual soul. The difference and diversity perceived are the result of the limiting adjuncts—the Upadhis,—viz., the body-mind-intellect equipment. The Self, as it is, is one homogeneous mass of Consciousness.

Q: Are not all the great revolutions in this world the results of the implementation of the

dictates of a certain powerful conscience?

A: The revolutions which have worked havoc in some countries are all nothing but the consequences of confusing and misapprehending the call of the lower mind to be the call of justice and righteousness, though there would have been strong reasons for them such as prolonged exploitation of one class by another, perpetual injustice, and so on. No doubt, the minds of the great revolutionaries are powerful, but need not necessarily be pure. Kindly note the difference between purity and capacity. A pure mind alone can hear the Inner Voice in unmistakable terms.

Q: May I know if you mean by 'Sastra' the age-old, written or unwritten, set and rigid principles of ancient Hindu religious scriptures? No doubt, propounded by great and learned sages, have these principles not become time-barred due to the fast-changing conditions? I don't think

any rigid principles can stand the test of time.

A: Yes, the age-old, written or unwritten set principles of the ancient Hindu religious scriptures are termed 'Sastras.' But because of this, it need not follow that they should become time-barred. The fundamental tenets of right living are unchanging. There cannot be any sort of difference in the fundamentals. Modifications, alterations and adjustments are necessary to be effected in the external modes of interpretation and methods of application, to suit the changing times, and the new environments of a new generation.

There is no harm in changing the external so long as it does not affect the fundamental principles. The fundamental virtues like truth, fellowship, non-injury, purity, justice, integrity, etc., will continue to be applicable to the life of the humanity. The violation of these would always be a signal for the coming calamity.

BIRTHDAY OFFERING

(Sri Swami Namananda)

What shall I offer to our revered Gurudev,
On the day of his seventy-second birthday?
Shall I make a garland of roses as I do to Mahadev,
Or shower on him flowers, sweet smelling and gay?

I, on this day resolve anew to serve him in his
cause

Of disseminating spiritual knowledge because
He would accept this, my humble offering,
As would a father do from his child endearing.

One can serve the Guru in any way one likes
To one's capacity utmost, anon, and with no
dislikes,
Either in the Office or the Annakshetra,
With faith, devotion, real Bhava and Ekagrata.

Oh! Revered Gurudev, would you, my Lord,
Accept me as thy humble Sevak, who doth abide
by thy word,

In any capacity thou likest or chooseth,
To raise myself spiritually, dearest?

One could really grow in spirituality
If only one would serve the Guru with sincerity,
Without expectation of any reward
Or acclaim, or regard, or award.

Would thou allow this wretch to claim
To be a dust-particle of thy lotus-feet
That I may ever, remember thee and thy glory
proclaim,
While at all moments beseeching thy mercy sweet?

If sincere wish can work wonders
I, wish a long and glorious life to my Gurudev
wondrous,
That he be enabled and, through him, this dust
To serve as many as the Lord thinks must.

HERCULES AGED SEVENTY-TWO

(Sri N. C. Ghosh, M.A., Calcutta)

Happy Birthday to His Holiness Sri Swami Sivanandaji Maharaj! As robust in body and mind as ever, India's Sage and Saint adds one more useful year to his valuable life. He is 72 today. Many happy returns of the day! Let us have a good look at this savant who, at that age, happens to be one of the hardest-working men of India. In fact, Sri Swami Sivanandaji's biography can be summed up in one word: Work. His passion is for work which he does mostly without the spot-light of publicity, unperturbed by jeers or cheers.

RED-LETTER DAY

8th September is a red-letter day for India. This day is an auspicious, wonderful, marvellous, glorious day. The dark mid-night is off. The night has ceased. The dawn has come, full of streaming light. Our eyes are unscaled. We have a fresh pair of eyes. There is an awakening and at our helm is Swami Sivananda who has been assigned tasks more serious than that of Homeric Hercules. He is here, there and everywhere. He is in the heart of every one of us. He is the chief "Purohita" of our life, undying, and of our hopes, never fading.

If there is a man in India who never spares himself, it is he. If there is a man who by dint of his inner illumination understands all subjects intuitively, it is he. If there is a man who has no bank balance and is yet a Prince of Charity, it is he. Dare we measure his "Elan Vital"? He is a giant strolling amidst pigmies, and, out of his infinite love for mankind, says "Come to me, I shall make you a Sage; I shall feed you with the nectar of Immortality." Come one, come all—take shelter at his Lotus Feet and attain the goal of life. There reign faith, devotion and liberation from bondage. Tarry not, my friends.

WHAT ENDEARS SWAMIJI

All may be curious to know something of a grand personality like Swami Sivananda who not

only occupies the pinnacle of spiritual glory in our country but also is at the helm of religious leadership. Swamiji is seen in different lights from different angels in the religious sphere but his outstanding personality and abilities can never be disputed.

It is the human touch which I think, above all, that endears Swamiji to one and all. The whole world has seen many a seer and many a saint. Seldom I think human history records of one individual who is at once a philosopher and saint and yet deeply humble and intensely human. It is this quality of all-embracing human warmth which stands out most prominent in Swamiji's character.

ACCENT ON SELFLESS SERVICE

Man is the greatest temple of God. Selfless service to the divinity of man is the road leading to Eternal Life, Light and Love. A visit to Ananda Kutir will surely convince every body that since its inception, his holy Ashram, true to its ideal, has spared no pains to render indispensable services to humanity irrespective of caste, creed, colour or nationality.

Service is considered arduous even for the Yogis. But when it is done with a spirit of dedication to the Lord, it becomes easy by virtue of the feeling of love in it. This is evidently seen in the multifarious activities of Sivanandashram. This unique institution is an example of service and sound organization. It maintains a high degree of efficiency and is filling a genuine need. The institution is fast expanding and deserves all help and encouragement.

LITERATURE ON DIVINE LIFE

There is hardly any aspect of our cultured existence where Swamiji has not shed the lustre of his creative genius. He summons everybody to participate in the joy of divine life, and, in his writings, has created a realm of bliss and beauty. I am sure that the perusal of his monumental works will offer to the readers the vision of a

new world. His novel method and a refreshingly new approach to religious life have amazed the whole world.

Books treating of all aspects of self-culture and spiritual development, several periodicals, countless spiritual tracts and leaflets for free distribution,—all come in a continuous unbroken stream from the well-equipped, electrically worked Printing Press at the Ashram and reach all parts of the modern world. The stream of spiritual knowledge which is rushing out of Swami Sivananda's unique Yoga-Vedanta Forest Academy should overflow the disciples' heart to bathe in its healing waters the arid world, in order to cure it of its cultural myopia, fighting mania and deadly canker of disbelief.

SHOWER OF GRACE

I cannot give adequate expression to the depth of my joy and gratitude for the shower of the

Grace of Sri Swami Sivanandaji Maharaj, in different forms—beautiful and inspiring photographs, tonics, Prasad and, above all, a treasure of spiritual literature, coming to fill my life with light, bliss and divine unfoldment. Unlimited are the kindness and grace of Swami Sivananda! People all the world over are deriving rich inspiration from his sublime writings and utterances.

The world owes him a deep debt of gratitude for his remarkable services. His glorious life is a beacon-light to struggling aspirants in the East as well as in the West. India needs him. The world needs him. Countless disciples and admirers of His Holiness bow down to him today in respectful appreciation of his signal services for the spiritual uplift of mankind. I pay my heart's homage to the Sage of the Himalayas, Swami Sivananda, and pray to God for his long life, health and happiness.

UPLIFTER OF MANKIND

(Dr. Julius C. Graham, Ohio)

We are blessed, at this time, with the honour and privilege of celebrating the 72nd Birthday of His Holiness Sri Swami Sivananda Maharaj. The occasion is overwhelmingly deserved by one who has devoted his life, unreservedly, for the spiritual upliftment of mankind the world over, without any distinction.

Sri Swami Sivananda, destined to carry out this great world programme, saw humanity caught in the trammels of ignorance and greed, and established the Divine Life Society for their eventual liberation. His exhortations on service, love, meditation and realization are gems springing from the fount of a noble mind.

He who will take time, to search for the truth, will find the answer to his problems. The nature of Sivananda's teaching is to be found in the several books he has written. Sivananda graciously sends books to all parts of the world, free of charge, for man's spiritual enlightenment. His charitable nature is without bound.

I stand with the thousands of aspirants in all parts of the civilized world, wishing Sri Swami Sivananda Maharaj a very happy birthday.

THE LORD WHO SHOWED ME LIGHT

(Sri S. Krishna Murti, Dehra Dun)

In Ananda Kutir, on the banks of the Holy Mother Ganga, lives my Holy Master, my revered Gurudev, spreading the gospel of the ancient Rishis of Bharatavarsha, dispelling the darkness enshrouding the minds of many a spiritual aspirant by the luminous torch of his words of wisdom and penetrating appeal, and showing us a new path, an arduous yet easy-through-his-grace path, by the exposition of the greatest Yoga of our times, the Yoga of Synthesis. Swamiji is available easily to one and all—those earnest seekers after Truth and such of those who need his help, and also others. Leading the simple life of a recluse, he is there to serve you in whatever form you seek his grace.

If your mind had been in a state of turmoil and still continues to be so, if you ever had thoughts of great deeds and felt an inexplicable weakness even to move an inch, if there was anything in your life that gave you want and misery and disturbed the equanimity of your mind, or if your mind had ever been assailed with evil thoughts, despondency and disappointment, then run to the banks of Mother Ganges where lives my Master, right now, just now. Tarry not a little: life is short, time is fleeting.

Swamiji is a great doctor, don't you know? Have'n't you ever heard of him? An auspicious moment now missed, is missed for ever. Go then, setting aside your doubts and worries, without any hesitation. You are ever welcome there. You cannot miss the spiritual vibrations pervading the Ashram and you cannot return empty-minded. Your disease will be diagnosed by a mere look and the 'medicine,' too, will be given to you. It is a wonderful

medicine, the Yoga of Synthesis. Thousands have been cured, and you, too, can benefit by it. You may leave the Ashram but my Master's spiritual blessings will continue to follow you wherever you go. His watchful, merciful, eyes will ever be turned towards you, his mind will be ever-ready to receive the vibrations of your thoughts, his ears your prayers, his eyes your letters, and his pen and paper ever-ready for the service of you as well as myriads of his disciples all over the world.

Are'n't you still convinced, my dear friend? If not, then listen. For months I was restless, brooding over my sorrows, uneasy, miserable and fatigued. Nothing gave me comfort; nothing gave me peace of mind. I was in the throes of great turmoil. The climax was reached. Out of desperation I wrote to the sage of Ananda Kutir. He kindly responded with a short reply. It was no ordinary letter. It was a message charged with spiritual effulgence, and its vibrations worked on my mind, like ripples on a sheet of water. The words went deep into my heart and I stood up as I read. Some strong mental current overpowered me and I felt confident of my strength of mind. My mind was full of love for the sage, and my thoughts reverberated with powerful resolves. I yearned for the day to sit at the holy feet of my Master and drink deep the nectar of his overpowering love. The wish was soon granted, my secret prayers were listened to and then I was initiated. The path is now ahead of me: it is a right royal highway and there is no groping in the dark. And whenever I stumble, I see a light, the light that my Lord has lit for me. You, too, can see it, dear friend, but you have to resolve.

KNOW THYSELF

A handy pocket publication containing 1008 sayings of Sri Swami Sivananda, grouped under thirteen chapters, dealing on Religion, Yoga, Spirituality, and so on. (Price Rs. 2, pp. 200)

Sivananda Publication League P.O. Sivanandanagar, Rishikesh, U.P.

OUR MIRACULOUS GURU BHAGAWAN

(Sri K. V. Subbarao Chaudhary, Undrajavaram)

This humble soul on his All-India Tour along with his Dharma Patni (wife) and a few friends, as though by some unknown spiritual influence, happened to attend the 'Platinum' Jubilee of Sri Guruji Maharaj. He was given permission to celebrate Sri Guruji's sacred Pada-Puja on 3rd September 1956 and stayed for a period of ten days at Sivanandashram with a longing to receive the kind and gracious blessings of Guruji Maharaj, but unfortunately the more this humble soul approached Sri Guruji and desired his attention, the more he was rather treated in a detached sort of way and was but disappointed.

But a mysterious thing happened, which was an act of the grace of our Guruji Maharaj, i.e., on the very same day of my arrival at my native village after a long tour and after having had the Darshan of Sri Guruji Maharaj, this humble devotee, to his overwhelming joy, received a blessed and gracious letter from our Guru Maharaj, stating that this poor devotee lives in his Blessed Heart; the letter also contained instructions to open a Branch of the Divine Life Society in my native village, namely, Undrajavaram, in Andhra Pradesh. So many miracles had happened to me during my pilgrimage and also at home by the grace of our Sadguru Maharaj, but I cannot express them.

Accordingly, a Branch of the D.L. Society was opened on 14th November, 1958 (Kartika Suddha Ekadasi Day), and Satsang is being held daily under its auspices by the male members of the Branch and weekly Bhajans are conducted on Fridays and Ekadasi days by the female members, uptil now.

In this connection, I feel highly proud to say that our Branch has received the kind blessings of Swamijis Chaitanyanandaji, Srinivasanandaji and Atmaswaroopanandaji.

I also feel highly proud to say that Sangita Jyoti Sri K. Balakrishna Rao and his wife Srimati

Rama Devi have graced our Branch with their inspiring music and Bhajan and Sankirtan, at our residence and they themselves have expressed that as if they were at Sivananda Nagar.

The recent Guru Purnima function has been celebrated by our Branch in an extremely praiseworthy manner. The function had a full programme throughout the day and night, which was perhaps more elaborate than by any other Branch of the D.L.S. in Andhra Pradesh, and it went on well in spite of rain.

I wish to mention two instances in the life of Sri Guru Maharaj. During his stay at Swargashram many years ago, he had willingly suffered a lot even for his Bhiksha, etc., just to teach the ordinary people that they should embrace gladly both Sukha and Dukha (happiness and sorrow).

Secondly the greatest secret of this compelling personality is his capacity to make everyone feel that one is a part of Guru Maharaj. Sri B. N. Kaul, formerly India's Ambassador to Belgium expressed this feeling in the following way:

"We read in our scriptures that all the Gopis prayed to Lord Krishna to bless them; and when the time came, the Lord performed a miracle. He multiplied Himself and made each Gopi feel that He was hers. Swamiji is exactly the same. So many people from the various parts of the globe come to him with so many kinds of problems and desires. He satisfies them all. Everyone is satisfied and everyone feels that he specially belongs to oneself. That is the most wonderful phenomenon here. Swamiji greatly influences those who come for his Darshan and Satsanga.

The female members of our Branch sing our Guru Maharaj's praise and have composed many songs on this theme. Though they hear many spiritual aspirants say that they have seen Guruji manifest himself and that they have conversed with him, in their case His Holiness pre-

sented himself only a few times in some of their dreams, to a few.

I consider myself very fortunate to have been graciously given the permission to come and stay at the feet of Guru Maharaj for a month. Some of the disciples of Gururji from our Branch have likewise been very fortunate. It is our great good fortune to spend our time at Sivanandashram in prayer, Sankirtan and Satsanga, and, above all, having the gracious benefit of Gururji's holy company.

May we all, with Gururji's grace be enabled to develop spiritual qualities such as integrity, nobility, charity, purity, contentment and the spirit of selfless service.

The only desire of this devotee is to receive a shower of Gururji's blessings, enabling him to

always conduct Satsang along with the members of our Branch, and serve humanity till the end of my life.

A mysterious thing happened when I visited the famous Viswanath Mandir of Varanasi. When I took leave of the authorities of the temple, I felt that as if I was bound to them by an unknown influence, while loudly uttering, *Hara Hara Mahadev Sambho Shankar* thrice, and they blessed this poor soul by offering a flower garland of Sri Viswanath Bhagawan with a farewell greeting of *Guru Bhagawan ki Jai*.

A miracle of Gurudev during my recent pilgrimage happened to be that a member of our party, who is one of his disciples by name Sri K. Atchaiah, fell down from the Doon Express at Ayodhya station platform and escaped from death due to nothing but the grace of Guru Bhagawan.

BIRTHDAY FELICITATIONS

(Prof. R. Srinivasan, M.A., Trivandrum)

ராகம்: பிலஹரி

தாளம்: மிஸ்ர சாபு

பல்லவி

அவனி முழுவதும் அன்பு பெருகவே
அவதரித்த அமலா, சிவானந்தா [அவனி]

அனுபல்லவி

கவலை பெருகவே கசிந்துருகும் மாந்தர்
தவ நிலை நாடி துயரம் தீர்க்கவே [அவனி]

சரணம்

புவனமெலாம் புகழ் பரமனே உமதுயர்
போதமதால் எல்லாரும் புனிதராய் வாழ்ந்திட
தவம் புரிந்து இந்த தரணியில் ஜீவர்கள்
துய நிலை பெற துணை தரும் தேசிகா

[அவனி]

EPITOME OF SIVANANDA'S TEACHINGS

(Compiled by Sri N. Anantanarayanan, New Delhi)

GURUS AND ASPIRANTS

1. Real Gurus and real aspirants are rare.
2. Follow the instructions of one preceptor.
3. To follow is easy, but to lead is difficult.
4. The preceptor will only point out the way.

GOD ALONE EXISTS

1. God alone exists. All else is vanity.
2. Everything is God's manifestation.
3. There is no copyright in God. His property is for universal use.
4. All creation is the family of God.
5. All humanity is one in substance.
6. We are all one, the one Divine Flame.
7. Freedom and peace are our two legs.
8. Love and bliss are our two eyes.
9. Self-knowledge is our mouth.
10. Perfection is, indeed, our heart and soul.
11. God is immanent in the universe.
12. God is formless and yet He is the form of all forms.

13. The cause is bound in the effect and the effect is in the cause.

14. Law and the law-giver are one.
15. This world is sustained by the power of God.

16. Prana or energy is the driving power of the world.

17. God dwells in everyone as life and consciousness.

18. Atma is dearer than the dearest of things. It is nearer than the nearest.

19. That supreme source of life is God.

20. God reveals Himself in the form in which the devotees love Him the most.

PERFECT BEING

1. That you are imperfect means that there is a perfect Being.

2. God is beyond human imagination, but He is a living Reality.

3. There is nothing that can be precisely compared with God.

4. To define God is to deny Him.

5. Eternity is perpetual changelessness.

6. That something which is yet beyond the scientists' invention is God.

7. The wise diversely speak of the One Being.

8. God is Truth; Truth is God.

9. Truth defies definition as a metaphysical entity.

10. God is an embodiment of love, wisdom and bliss.

11. God's beauty is love and His love is supreme beauty.

12. Truth, love, beauty and goodness are one.

13. Atman is declared as Shanta or the Ever Peaceful.

14. Train yourself in the language of God. Silence is His language.

ONLY SOLACE OF LIFE

1. God is the only solace of life.

2. God is your ever-watchful guardian.

3. God alone is your own. You have none else to call your own.

4. Depend upon God. Care not for the morrow.

WAYS THAT LEAD TO GOD

1. Innumerable are the ways that lead to God.

2. He is a wise man who finds out the means for his liberation.

3. If you are sincere, you will surely attain God.

4. A man who is spiritually thirsty will drink the nectar of immortality.

5. Divine Grace should back up personal effort. Then alone God-realization is possible.

6. Spiritual Sadhana alone can transform you into Divinity.

7. Sadhana is steadying the mind and fixing it on the Lord.

8. Patience is the key of Self-realization.

9. The way of self-sacrifice, truth and love is the way to God-realization.

10. To want nothing is the great and most efficacious way to attain the Highest Good.

11. Renounce all attachments.

12. Take refuge in Vairagya.

HARBOUR OF ETERNAL PEACE

1. Mukti is a harbour of eternal peace.

2. Whoever realizes the Self obtains whatever he wishes.

3. Spiritual awakening is whole experience of fulness.

4. Samadhi is direct knowledge of the Supreme Self.

THY BIRTHRIGHT

1. Immortality is thy birthright. Realize this now and here.

2. There can be no endeavour where there is no hope.

3. One does not move without purpose.

4. The purpose of life is attainment of Immortality.

5. The attainment of perfection is the goal of human life.

6. Have the goal in sight. Disseminate what is right.

7. Aim at perfection in everything.

8. The only thing worth seeking in life is God.

9. The only thing worth seeking after is God.

10. Plunge in Sadhana now and realize God.

MEANS FOR ATTAINING THE GOAL

1. Religion is a means for attaining the goal of life.

2. Religion is nothing but love for God.

3. The essence of religion is divine experience.

4. Religion is better understood when it is more and more practised.

5. Example is better than precept.

6. Science is not enemy of religion, but a preparation for it.

7. Morality is the gateway to religion.

8. There can be no religion without Vairagya.

9. Hypocrisy in the garb of religion is a crime.

10. It is wrong to force only one type of religion on all mankind.

11. Religion promotes universal brotherhood.

THOU ART A PILGRIM

1. Thou art a pilgrim here.

2. The life is a long dream. It is jugglery of Maya.

3. The human body is a world in miniature.

4. Man is a trinity of body, mind and soul.

5. The soul exists before birth and survives the death of the body.

6. Life and death are two scenes in the drama of life.

7. Life is a lightning flash of breath.

8. Life is very precious. Time is very precious.

9. Philosophy is the art of perfect life.

10. Progress is the law of life.

11. Life is a dreary waste when it loses its faith.

12. Faith is belief in the Unknown.

13. Death of faith in the Lord is the death of the life of your spirit.

14. Desire is the root-cause of birth and death.

15. Wants are blind cravings for the essentials required for the existence of life.

16. Life is thorny and youth is vain. A wise man attains perfection.

VIRULENT POISON

1. All worldly pleasures appear as nectar in the beginning, but become virulent poison in the end.

2. Do not be deceived by the charm of external objects. It is an illusion.

3. Physical beauty is skin-deep.

4. How hollow is life mundane. Trust not the senses.

5. The five senses delude you at every moment.

6. Learn to realize that sensual pleasure is never complete and full.

7. Sensual life cannot bestow upon you everlasting happiness.

8. You have mistaken pain for pleasure.

9. Pain and pleasure are Dharmas of the mind.

10. There is no pleasure in things finite.

11. Keep yourself aloof from the worldly affairs.

12. Do not multiply friends.

13. Follow not the mundane vanity.

14. No materialistic venture can bring ultimate good.

AN ORNAMENT OF A SAINT

1. Peace is an ornament of a saint, sage or a Yogi.

2. If you want heaven on earth, all people would have to become saints.

3. There is peace when one finds good in evil, beauty in ugliness and pleasure in pain.

4. Real inner peace is independent of external conditions.

5. Sense-control leads to peace and happiness.

6. He who knows how to suffer, enjoys much peace.

7. Separation from beloved objects is suffering.

8. Bitter pills have blessed effects.

9. Every disease is a Karmic purgation.

10. By learning many bitter lessons in the world, one grows wiser and stronger.

11. God tries most severely those whom He wishes to bless.

12. Luxury is the enemy of peace.

13. The proud and covetous are always restless.

14. Many are working today for the promo-

tion of the world peace without having peace in themselves.

15. Facts and treaties will not stop war. They are on paper only.

16. Common prayer and common meditation go a long way in bringing about world peace.

17. Spread the gospel of peace everywhere.

WAY TO TRUE HAPPINESS

1. Goodness is the way to true happiness.

2. Good conduct is the cause of happiness.

3. Where there is no Dharma, there is no happiness.

4. Nothing can save you except Dharma.

5. Pain is the result of sin; happiness is the reward of virtue.

6. Neither wealth nor rank will ensure happiness.

7. Happiness is within.

RICHEST TREASURE

1. Have the wealth of wisdom. This is the richest treasure.

2. Wisdom, not wealth, is the way.

3. The habit of wishing good to all enriches life.

4. The wealth to be coveted for is Dharma.

5. Sacrifice money for the principle.

6. Luxury is artificial poverty.

7. Contentment is immense wealth.

8. He who has developed a balanced mind and equal vision is always contented.

9. He who is desireless is the richest man in the world.

10. Remember time is more precious than money.

11. The Divine Grace is life's greatest treasure.

12. A worldly man is a spiritual bankrupt, though he may be very wealthy and extremely intelligent.

13. An earnest aspirant is the emperor of the whole world.

SUPREME QUEST

1. Knowledge is the supreme quest.
2. Knowledge is same as power.
3. The love of wisdom yearns for knowledge as a cure of ignorance which clings to him.
4. He who pursues the path of wisdom must have discrimination first.
5. Learn to discriminate between the real and the unreal.
6. He who has no discrimination is really blind.
7. Keep up bright always the light of discrimination.
8. Endurance is a condition of wisdom.
9. Endure trials patiently.
10. Ignorance is the cause of bondage.
11. Open the bolt of ignorance and enter the realm of wisdom.
12. Meditation will bring light in your heart.
13. Look within and know the Truth.
14. Look within. Gaze within. Remove the veil.
15. Brahman reveals Itself when the obstructing ignorance is removed.

VENUE OF MAN'S BONDAGE AND RELEASE

1. Mind is at once the venue of man's bondage and release.
2. This universe and other objects have their substratum in the mind.
3. Mind is a bundle of memories of yesterday and day before yesterday.
4. It is the actions of mind that are truly termed as Karmas.
5. An empty mind is the workshop of the devil.
6. Keep your mind fully occupied.
7. Keep your mind away from evil thoughts.
8. Saturate your mind with thoughts Divine.
9. Let good thoughts be the rosary of every mind.
10. Desire is the greatest impurity of the mind.

11. Your old Samskaras and impure Vasanas are your real enemies.
12. Purify your mind through discipline.
13. Make your mind your friend.
14. Control your mind and the senses. This is the greatest victory.
15. Give no leniency to your mind.
16. Whip the mind. Goad the mind. Crush the ego.
17. The greatest war is the war with the mind.
18. True glory lies in the silent conquest of mind.

THOUGHT DECIDES THE FUTURE

1. Thought decides the future.
2. Thought is a finer manifestation of being than ether or energy.
3. Your thought plays a very important part of your life.
4. Belief determines conduct; thought determines character.
5. If you want rapid progress in the spiritual path, watch every thought.
6. Every thought must have a definite purpose.
7. All sorts of scattered thoughts come and go in the mental factory. To control them is Yoga.
8. Yoga confers self-mastery.
9. Moderation in everything is the key-note for success in Yoga.
10. Make Yoga the only purpose, aim and real interest in life.
11. Live the Yogic life and spread the great doctrine.

ONE PANACEA FOR ALL ILLS

1. There is one panacea for all ills: the Name of God.
2. Nothing is greater than the Name of God.
3. The Lord's Name is elixir, ambrosia and divine nectar.

4. Nothing is impossible to be achieved through God's Name.

5. Man cannot live on bread alone, but he can live on the Name of the Lord.

6. Repeat the Lord's Name with every breath.

7. Train your tongue to utter nothing else, but His sweet Names.

8. Japa of any Mantra purifies the mind and makes it move towards God.

WAY THROUGH THE HEART

1. The way to God is through the heart.

2. Enthroned the Lord in thy heart.

3. The Lord demands your whole heart.

4. Love the Lord alone.

5. Yearn for the Lord alone.

6. Emotional excitement is not devotion to God. Devotion is pure love.

7. Love knows no reward. Love knows no fear.

8. When you love God, you love everything.

9. When you love God, this entire world becomes dear to you.

10. You cannot know the love of God till you remove your sense of 'I-ness.'

11. Bhakti reveals itself when there is self-effacement.

12. He who beholds the Lord in all beings and all beings in the Lord is the best of Bhaktas.

13. A true devotee hates none. He embraces all.

14. A devotee is an instrument of God.

15. Devotion is better than dry intellectual knowledge.

16. Devotion cannot co-exist with any desire.

17. When you surrender yourself to the Lord, there is no need for you to look after yourself.

18. The duty of a devotee is to love God and to know God.

19. A Bhakta and a Jnani meet on a common platform.

20. Grief does not exist for a devotee of the Lord.

21. Divine Grace is the fruit of self-surrender.

22. Bhakti is its own fruit. Bhakti is its own result.

23. Love does not stand in need of proof, because it itself is proof.

24. Sankirtan is a boat to cross the formidable ocean of Samsara.

25. Thirst for the vision of God. Have real spiritual hunger.

26. Weep for the separation from the Lord. You will have His Darshan.

MIGHTY SPIRITUAL FORCE

1. Prayer is a mighty spiritual force.

2. Prayer is the effort of man to commune with the Lord.

3. Do not argue about the efficacy of prayer.

4. There is no arguing in spiritual matters.

5. Sincere prayer draws the Grace of God.

6. Prayer can move mountains.

7. Pray for His mercy and not for mundane gifts.

8. I am Thine. All is Thine. This is the best prayer.

9. Thy will be done, my Lord.

10. Even an atheist begins to pray to God when he is in serious trouble.

11. Let prayer be basis of your life.

12. Pray at least for five minutes daily when you get up and when you go to bed.

13. Life is short. Time is fleeting. Exert and pray.

'NIL DESPERANDUM'

1. Never despair. *Nil desperandum!* Plod on.

2. Forget the past. Begin life afresh.

3. Let the dead past bury its dead. Present is all in all.

4. Fight life's battles bravely.

5. Face life boldly. A glorious future is awaiting you.

6. Be not a victim to imaginary ills and diseases.

7. Be strong. Be courageous. Nothing can obstruct you.

8. Face the worst bravely; fight for the best boldly.

9. Everything in the world has a bright side.

10. Always try to look at the bright side of things.

11. The world is like a mirror. If you smile, it smiles. If you frown, it frowns back.

12. There is nothing more infectious than depression.

13. One rotten apple spoils the whole basket.

14. Whatever happens, receive it with a smiling face.

15. Trust your intuition which will never fail you.

16. Intuition is the only touchstone of philosophy.

17. In knowledge and austerity is the secret of spiritual courage.

BE GOOD. DO GOOD.

1. Be good. Do good. This is Life Divine.

2. Strive for Divine Life. You will attain eternal peace.

3. Be frank and simple like a child.

4. Be humble. Be simple. Be gentle. Be sweet.

5. Be polite, courteous; observe good manners.

6. Be catholic and liberal in your views.

7. Be serene. Be firm.

8. Be a hero in the internal fight.

9. Be up and doing. You will attain success in everything.

10. Be prepared. Live as though you are even now about to die.

11. Do or die.

12. Do your duties well, sincerely. Your privileges will follow unasked.

13. Do unto others as you would be done by.

14. Do the best you can and leave the rest to God.

FLOWER AND FRUIT

1. Wisdom of the Self is the ripe fruit of the beautiful flower of virtue.

2. Develop virtuous qualities.

3. Build your character; you can shape your life.

4. Character is the true life's pillar.

5. Power of character is the power of the will.

6. Will is the king of mental powers.

7. Character is not developed in a day.

8. Establish good habits. Eradicate evil habits.

9. An act is good if it is prompted by a good motive and goodwill.

10. Good company and good speeches are the signs of virtue.

11. Lead a life in conformity with perfect virtue and the voice of the Divine within.

12. Hold aloft the Banner of Righteousness.

13. Never deviate from the path of righteousness.

14. The right must triumph always ultimately.

15. A virtuous action is never lost.

16. The memory of pleasant things and duties well done lives for ever.

17. Admit your fault and weakness. Then alone will you evolve.

18. No real philosophy can be visualized without self-analysis.

19. If you wish to be strong, be pure.

20. If you do not possess good health, you cannot prosper in any line.

21. The spring of loveliness flows from health.

ADOPT THE TRIPLE MOTTO

1. Adopt the triple motto: Ahimsa, Satya, Brahmacharya.

2. All virtues revolve round Ahimsa.

3. Ahimsa is the acme of bravery.

4. Be not led away by the demoniac forces of malice and hate.

5. Do not injure another's reputation.

6. Do not speak ill of the departed.

7. Speak little, speak sweet.

8. If you are established in Ahimsa, you have attained all virtues.

9. Truth is eternal life and existence.

10. That which never changes and is unrestricted by anything is Truth.

11. Untruth is change, decay and death.

12. Untruth is a lesser truth. Evil is a lesser degree of goodness.

13. There is some truth in everything.

14. Forms are imaginations. Truth is beyond forms.

15. Heaven and hell are mental creations only.

16. A sour truth is better than a sweet lie.

17. A liar should have a good memory.

18. It is better to lose than play foul.

19. Do not utter falsehood for any consideration.

20. Thought must agree with your word and word with your deed.

21. If you are truthful, all the other virtues will come to you in time.

22. The practice of Brahmacharya results in good health and abundant vigour.

23. Continence increases infinitely the power of retentive memory.

24. Self-control is the very key to beatitude.

25. Do not marry if you wish to realize right now.

26. Marriage is the greatest bondage.

27. Sexual desire is the most powerful of all desires.

28. Watch carefully over your passions.

29. Passion makes one beggar of beggars.

30. Anger and lust are the twin enemies of peace, devotion and wisdom.

31. He who has completely eradicated lust is Brahman Himself.

FORGET AND FORGIVE

1. Forget and forgive. You will become Divine.

2. Loss of temper is loss of sense.

3. Blame and praise are sheer vibrations in the air. Soar above them.

4. Views and opinions are different aspects.

5. People of low mind judge others according to their own standard of judgment.

6. A guilty mind always suspects others.

7. A good word for a bad one is worth much, but costs little.

8. A kind word said to a suffering man is charity.

9. The mightiest force in the world is the silent power of love.

10. True love is the greatest power on this earth.

11. Life and love are imperishable.

12. Love is a great binding force.

13. Mistake not sentimentality for love.

14. Love neither judges nor condemns anyone.

15. He who plants kindness gathers love.

16. He who sows courtesy reaps friendship.

17. Love all, embrace all. Be kind to all.

BALANCE WHEELS OF MAN'S BEING

1. Love and work are the balance wheels of man's being.

2. One should never forget the idea that work is worship of God.

3. Wise persons always perform virtuous actions without expectation of fruits.

4. On account of egoism, one thinks that he does everything and so he is bound.

5. Adjust yourself to the moving times of the modern world.

NEVER REMAIN IDLE

1. Never remain idle.

2. A lazy man is the beggar's elder brother.

3. Idleness is hunger's mother and theft's full brother.

4. Conquer laziness by Asanas, Pranayama and light, Sattwic food.

5. Be prompt in doing all things.

6. Attend carefully to details.

7. Do not leave any work half-done.

8. Working without a method and a plan is to sail without a compass.

9. When you go to bed, think over what you have done during the whole day.

10. Youth is the opportunity to great actions and to become a great man.

makes a nation great.

5. Education is the root; culture is the flower; wisdom is the fruit.

BE A BLESSING TO OTHERS

1. Live only to be a blessing to others.
2. Live to serve humanity.
3. Spirituality has selflessness as its vital force.

6. Education must be based on sound philosophy of life.

7. This world is your silent teacher.

8. This world is great school.

9. Learn lessons from the birds and animals.

4. The highest use of life is to live it in the service of all beings.

5. Unless an aspirant serves with Atma Bhav, he lives in vain.

6. Feel that you are serving the Lord and the Lord alone in the members of your family.

7. Purify your heart by selfless and humble service.

8. Cultivate consideration for the feelings of others.

9. Respect the views, opinions and sentiments of all.

10. Develop sympathy, affection, benevolence, tolerance and humility.

11. Have an amiable, loving, social nature.

12. Cultivate fellow-feeling and universal brotherhood.

13. Give up the idea of diversity. Have equal vision for all.

14. When you create a difference, there is fear for you.

15. Walk in the foot-steps of the great saviours and saints of the world.

16. Expand. Evolve. Grow.

17. Serve; you will rule.

REAL CULTURE

1. Real culture is the attainment of Self-realization.

2. The culture of India is rooted in eternal values.

3. The passage of time has not diminished the glory of Indian culture.

4. The cultural integration of the masses

you are old.

'PARA SHAKTI'

1. The universe is the expression of the Divine Power, Para Shakti.

2. Prakriti acts, but not the Self.

3. Woman is an aspect of the Divine Power on earth.

4. The destiny of a nation depends on a large extent in the hands of her women.

5. The glory of Indian women is the glory of India itself.

6. The society in which women are not honoured will surely perish.

7. A girl without simplicity and purity is not worthy of appreciation.

8. An expensive wife makes a pensive husband.

URGENT NEED

1. The urgent need of the world is ideal men and women.

2. Reform yourself. The society will reform itself.

3. The beginnings of all things were small.

4. Little acts make great actions.

5. If you control the tongue, you have controlled all the senses.

6. Don't speak without thinking; don't act without reflecting.

7. Consider well; then decide positively.

8. Ever live within your income.

9. Friendship stops when borrowing begins.

10. Save when you are young to spend when

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| 11. Respect the counsel of your parents. | 14. The face is a notice-board wherein the virtues or sins of man are advertised. |
| 12. Young men think old men fools and old men know younger men to be so. | 15. A real friend increases your happiness and shares your sorrows. |
| 13. Never try to appear what you are not. | w |

PROPHET OF REAL RELIGION

(Sri V. Narayana Mallaya, Cochin)

To all disciples and admirers of His Holiness the Jayanti day of his birth is the holiest of the holy days for thanksgiving to the Supreme Lord for sending His chosen Messenger amongst us and praying to Him for sparing the Sadguru for many more years in this world for the task of uplifting the mundane mortals to the exalted state of God-realization.

In the religious history of mankind we find that many great souls appeared on this earth as Saviours and have given the message of love and service. India has been very fortunate in giving to the world many sages and seers who bequeathed us the message of Vedanta. In this line of sages, appeared in recent times, great souls such as Sri Ramakrishna, Swami Vivekananda, Swami Ramatirtha, Sri Aurobindo, Sri Ramana Maharshi and Sri Swami Sivananda. All of them were truly great, and have worked tremendously for a synthetic approach towards religion. And we find that the part played by Sri Swami Sivananda in this respect is simply marvellous and that Swamiji has been very much successful in his mission.

For the last three decades Swami Sivananda has been vigorously engaged in the task of the dissemination of spiritual knowledge, guiding count-

less aspirants in the right path of Divine Life through his numerous works and teachings given otherwise as well as personal life. His Holiness is the personification of service and sacrifice and all that is auspicious. He is, without any parallel, the greatest benefactor of the world. As the true synthesizer of the diverse religious views he is acknowledged by the present-day world as the "Prophet of Real Religion." He has found and realized the unity in all the seemingly-different aspects of the true Religion and is shining as a great unifier of mankind. His Religion is of love, truth, service, sacrifice, purity, and meditation. These are the basis of all the great religions of the world which, in truth, are only the different aspects of the One Religion of God.

Swamiji's message of love and truth is heard more and more by the people all over the world, and thousands from far off lands crave for his guidance and advice, and come in all humility to his sacred feet, seeking his blessings.

Let us all pray on this occasion to the Lord for long life to Sri Gurudev and let us also pray to Sri Gurudev to bless us and lead us all along the path of righteousness.

UPANISHAD FOR LAYMAN

This pocket publication gives the quintessence of the Upanishadic teachings in simple, lucid, and pithy sayings, grouped under ten chapters, namely, Grand Upanishadic Teachings, Supreme Vedic Wisdom, Passage to Divinity, Sadhana-Upanishad, Evolution of the Superman, Dharma Alone Leads to Moksha, Attain Victory Over Maya, From Darkness Unto Light, Modern Man's Upanishads, Roys of Wisdom. (Rs. 2, pp. 199)

Sivananda Publication League, P.O. Sivanandanagar, Rishikesh, U.P.

SURGEON SIVANANDA'S 'EGODECTOMY'

(Sri Swami Venkatesananda)

Even a child can tell us what is right and what is wrong; but even the wisest among men might fail to do the right and to resist what is wrong. Anyone who knows anything about Yoga and Vedanta, knows too, that the ego is the only thing that keeps us from realizing that we are, in truth, the Omnipotent, Omniscient, Omnipresent Self! But it needs Surgeon Sivananda to give us the details of the most delicate operation—Ego-dectomy,—that is the vital part of spiritual endeavour.

MONEY FEEDS THE EGO

This happened on a pleasant August morning. A young foreign student of Yoga was chosen as the instrument to convey this lesson. Swamiji elicited the information from him that he had with him a few hundred rupees which he had meant to utilize "in case of need." He was a zealous, worthy and earnest spiritual aspirant; a ripe case for 'egodectomy.' "Give away all your money in charity. Now you identify yourself with the money. Your ego feeds upon it. That money is your strength; you lean on it and not on God. You feel that it is yours; and not that all humanity is your own Self. Give it away. Your ego will be curbed. The pride of wealth will go," said Swamiji. But that is not all. It is like removing cancerous tissue. You cut it off in one place; it grows in another! So, Swamiji continued: "But, you have to be careful. The ego will take the form of pride of renunciation. This is worse than pride of wealth. People will admire your spirit of renunciation. Your reputation will grow. Name and fame will come. You will become a famous Yogi. Money orders will come. The old pride of wealth also will return by and by. The ego is ever ready to assume new forms—sometimes gross, sometimes subtle, but ever dangerous."

How is success assured then in this operation?

POSITIVE THOUGHT-FORCE TO BE BUILT UP

Swamiji is as thorough and practical in this as in every other aspect of his teaching. A positive, vigorous, thought-force is to be built up within: "I am Akarta, Abhokta, Asanga, Sakshi." During a recent discourse, Swamiji himself remarked: "There is a great power in these four words: Akarta (I am non-doer), Abhoktha (I am non-enjoyer), Asanga (I am unattached), Sakshi (I am a witness only)."

And, then there is the negative but equally potent aspect which Sri Swamiji exalts very often and of which he sings: "Bear insult; bear injury; (this is) highest Sadhana." This forbearance is the touchstone to ascertain the extent to which the inner personality has been purified by reflection over the Four Great Words of Power. These two—positive and negative—aspects are inevitable counterparts of this highest Sadhana. Without the positive aspect, the negative one of bearing insult and injury might make one effeminate and cowardly, weak and weary of life, a walking-talking beast. Without the negative aspect, the positive one might merely be wishful thinking, without the least actual progress.

WORKING OUT THE WILL OF GOD

If the saint says "I am Akarta, Abhokta," how does he work?

Swamiji lives and serves, not because, in the words of the Bhagavad Gita, he has anything to gain thereby, but because it is His Will, calculated to promote the welfare of all beings. A thousand times he has declared thus. Not when fortune smiles on him and on the Ashram, but when the cloud of ill-health and financial break-down blurs the vision of everyone else. "It is His work; He will carry it on as long as He wills." When his radiant physical body emerges triumphant after a serious accident (as in January 1950), or a

serious illness (as in August 1954), he re-iterates that the precious life has been prolonged to do His Will and to carry on His Work.

Is this resignation or surrender, entirely passive? No, that would be vegetation! The Divine Will will not choose a human instrument, merely to vegetate.

Swamiji recognizes that he himself and the institution over which he presides are instruments chosen by the Lord to do His work. The instruments have to be looked after; they are to be kept in working order; but they should not be allowed to rust, and the maximum use should be made of them.

A significant incident comes to mind.

INSTRUMENT OF THE DIVINE

It happened during the All-India Tour of Swamiji in 1950. The first procession (on arrival in the town) had been elaborately planned and advertized in one of the centres. The organizers wanted Swamiji alone to travel in an open car; but Swamiji wanted two of his disciples to be also there. The organizers consented, but were reluctant to starve these disciples. The procession had commenced. All eyes were focused on the holy car. The organizer was whispering to the two disciples, a request to drink a cup of cocoa. The disciples were unwilling.

Through the corner of his eye, Swamiji noticed this. "Bring it here," said he. The organizer joyously passed the cup on to him. Swamiji merely took a sip: but only to say to the disciples: "Take it. You know your body needs it. Why are you afraid of public criticism? It is here you should apply the dictum 'There is no world in the three periods of time.' Take it, because you have to work, to serve humanity."

The vital lesson came later. When, at the Vani Mahal at Madras, Swamiji, running high temperature, went on addressing the audience, even though his throat was hoarse with acute inflammation, the organizers had to plead with him to have a little more mercy for his body. The

doctor-Mayor of Colombo (the late Dr. Kumaratnam) begged of Swamiji to give his throat complete rest for three days, and "merely give Darshan to people." Swamiji smiled: "Even if the worst is to happen, I shall not cease from singing His Names and delivering the Message of Divine Life."

SAINTLY ATTITUDE

Even so with the institution. It is an instrument. It should be run efficiently. But it has no use for its own sake! It is good, because it serves humanity, it fulfils His Mission. Therefore, no consideration whatsoever will persuade Swamiji to close its doors upon anyone seeking refuge in it. People come; people go. Swamiji says: "When the Lord sends some person here, He will also send the necessary bags of rice and atta (wheat flour), clothes and money to maintain him. We need not bother about that. We should serve the new-comer and make him serve humanity. That is our foremost duty."

The activities of the Ashram should be conducted very well; the Ashramites should be looked after well and their comforts provided. But, laziness is not encouraged. The instrument should not rust. Food should not be denied to anyone; but food should not be wasted. Money should be spent freely on every useful item; but it should not be wasted. Comforts should be provided. But luxury should be avoided.

Swamiji would most enthusiastically approve of any scheme for increasing the income of the Society; but at that very moment a parallel scheme would be taking shape in his mind in what direction it could be most profitably spent,—and spent *immediately*! For he cannot bear with idle money, even as he cannot bear an idle man. The institution kept at the verge of financial crisis prevents 'institutional egoism' cropping up in anyone of the authorities of the Ashram; and whatever service is rendered is quickly consumed in the Divine Fire of Akarta-Abhokta-Bhavana; of Nimitta-Bhavana.

ABSOLUTE DETACHMENT

Prosperity and adversity have spun round the institution; but have never really touched the heart of the Ashram, i.e., Swamiji. To him prosperity is an opportunity to serve even more; and adversity is a period of intense self-analysis to find out the degree of success achieved in egodectomy. "I came to Rishikesh with a single cloth on my person. Even today I am ready to go a-begging for alms," says Swamiji whenever financial crisis creeps into the institution. He is equally indifferent to honour and dishonour, pain and pleasure, gain and loss.

A disciple running away from the Ashram after an embezzlement of every pie there was in it proved this recently. Swamiji would not even utter a harsh word against the disciple; "What

if he has taken away a few thousands? He has rendered great service to the institution. He has also brought out two books which are appreciated by all."

And, at the possibility of the Ashram-authorities having to go to the Court to give evidence, etc., Swamiji surprised all by his remark: "Ohji, don't feel shy to go to the court. Don't be afraid that the Ashram's reputation will be spoilt. If that is the Lord's Will, we should welcome it. Have not thousands all over the world praised the institution and its glorious services to humanity?"

The sage's actions are, therefore, inscrutable. He and he alone can sing, as Swamiji always does:

Nothing exists; nothing belongs to me;

I am neither mind nor body; Immortal Self I am. And the egodectomy is complete.

WHAT BECOMES OF THE SOUL AFTER DEATH

(4th Edition, Revised and Enlarged)

By Sri Swami Sivananda

Almost simultaneously with the release of the Hong Kong edition (third) of this work, it is now available at a cheaper price (Rs. 3). Here is a remarkable work which meets the unflagging inquisitiveness of the human mind to know about an utterly enigmatic subject, and provides to the reader discussions on such topics as:—Death, Soul's Journey After Death, Resurrection and Judgment, the condition of the Soul After Death, Doctrine of Reincarnation, Astral Planes, Spiritualism, Conquest of Death and so on. (Pp. 235)

The book is printed out of the donation given by Sri Narayandas S. Modi, of Ahmedabad.

GOD EXISTS

By Sri Swami Sivananda

A rare publication detailing convincing discussions on the existence of the supernatural Power or the Governing Law behind all phenomena. The second section of the book is a brief biography of Sri Swami Sivananda by M. V. Narayana Rao. (Rs. 2.50, pp. 220)

CHILDREN'S DIVINE TREASURE

By Sri Swami Sivananda

A great work to shape the minds of children, providing them with the nobles ideals of life, the ethical basis, right aspiration, and a dynamic fervour for the service of humanity and self-perfection. The book is divided into eight sections, namely, Life is a Wonderful Blessing, Stories, Riddles. (Rs. 3, pp. 336)

Sivananda Publication League, P.O. Sivanandanagar, Rishikesh, U.P.

IMPORTANT EVENTS IN THE PROGRESS OF SIVANANDA'S MISSION AND ITS SALIENT FEATURES

(SEPTEMBER 1957 TO AUGUST 1958)

SEPTEMBER, 1957 : A "Sivananda Stupa" was built near Hyderabad, Andhra Pradesh, by Sri Narasingh Rao, president of the local Branch of the Divine Life Society, in commemoration of the Sivananda "Platinum" Jubilee' which was celebrated in September 1956.

SEPTEMBER 8 : A Gujarati monthly periodical of the Brihat Gujarat Divya Jivan Sangh, entitled *Divya Jivan*, was started at Virnagar, Saurashtra.

SEPT. 10 to 19 : A medical relief camp for dental cases was held at Sivanandanagar, which treated 164 patients. The dentist in charge of the camp was Dr. Tek Chand.

SEPT. 29 to OCT. 3 : The 37th All-India Yoga-Vedanta Conference was convened at the Headquarters. The 21st and the 19th sessions of the All-World Religions and the Sadhus Federations, respectively, also met simultaneously, to review the principles of the underlying unity and the common purpose of different religions, the effective bearing of their ideals in the daily life of man, and the larger implications of the term "Sadhu," which implied the practice of fundamental ethical and spiritual values, irrespective of any differentiation, while working for general good, in a spirit of renunciation.

OCT. 26, 27 and 28 : The Ninth All-India Divine Life Conference was held at Patan, North Gujarat. The chief organizer of the Conference was Dr. B.G. Adhwaryoo. Swami Chidananda-General Secretary of the Divine Life Society, represented the Headquarters.

DEC. 24 : A beautifully furnished, all-purpose hall of the Sivananda Eye Hospital was formally declared open by Sri Swami Sivananda. It is situated over the Satsangh Bhavan of Sivanandanagar.

MARCH 6, 1958 : A special symposium of discourses on world faiths was held, which was attended by, among others, some of the delegates from abroad to a conference of WHO held earlier in New Delhi.

MARCH 27 to 31 : The 38th All-India Yoga-Vedanta Conference was convened in which a number of spiritual aspirants from different parts of the country and a few from abroad participated. Besides dealing on the various theoretical aspects of Yoga and Vedanta as well as general topics on religion and spirituality, the conference also arranged daily classes on practical Sadhana for all participants.

APRIL 3 : The fifth anniversary of the World "Parliament" of Religions stressed the need of cultivating the spirit of universality in religious outlook and effecting a practical expression of ethical tenets and spiritual idealism in individual life, while recalling the historic occasion when, under the leadership of Sri Swami Sivananda, a "Parliament" of world religions was convened at Sivanandanagar in April, 1953.

APRIL 28 to MAY 10 : The ninth medical relief camp for women and children treated 966 patients. The physician in charge of the camp was Dr. Sushila Vighnay.

MAY 23 : A marble-lined Sivananda Pillar, containing the basic teachings and a brief life-sketch of Sri Swami Sivananda, his "Universal Prayer" and the cardinal tenets of world religions, besides other inscriptions, was unveiled by Raja Ramdev Rao, of Hyderabad. The pillar is situated near the Viswanath Mandir at Sivanandanagar.

MAY : An X-ray screening camp was held at the Sivananda General Hospital: the physician in charge was Dr. Shivpuri, of Delhi.

JULY: Sri Swami Sivananda discussed with Sri U.N. Dhebar, president of the Indian National Congress the need of infusing a new vigour, dynamism, appeal and rationale into diverse spiritual concepts so that a set of common ideals could provide the basic philosophical foundation of life by which all ought to be guided in the pursuit of each one's respective avocation.

SEP. 8: Sri Swami Sivananda performed the opening ceremony of the upper story of Parvati Kutir, consisting of newly-constructed suit of ten rooms.

SALIENT FEATURES

JNANA YAJNA: Sivananda publications valued at Rs. 92,168 were distributed free of cost in different parts of the world, during 1957, for which an additional sum of Rs. 15,500 was spent on forwarding and establishment charges.

GIFT OF AYURVEDIC MEDICINES: The Sivananda Ayurvedic Pharmaceutical Works distributed free of cost, under the direction of Sri Swami Sivananda, tonics and medicines worth Rs. 10,992, during 1957.

SIVANANDA GENERAL HOSPITAL: A total number of 16,768 patients, of which 11,086 were males and 5,682 females, received treatment here in the year 1957. Two medical relief camps for women and children, and one each for eye and dental cases were also held. The General Hospital, together with the Eye Hospital, provides ten beds for in-patients, which are nearly always full.

YOGA TRAINING: About 300 spiritual aspirants, including about 50 from abroad, received training in the practice of Yoga at the Yoga-Vedanta Forest Academy (excluding casual visitors). The Academy holds daily classes on Yogasan, Pranayam, concentration and meditation as well as for expounding the theories of Yoga and Vedanta.

VISITING LECTURERS: Special discourses by

eminent scholars are arranged under the auspices of the Yoga-Vedanta Forest Academy, when they visit Sivanandanagar. Among them were Dr. P. T. Raju, M.A., Ph.D., University Professor of Philosophy, University of Rajasthan; Sri T. N. Ramachandran, Joint Director General of Archaeology in India; Sri Annanagaracharya, of Madras; and Pandit Narasinghadas Varma, of Punjab.

VISITING MUSICIANS: The Academy also arranges special music and dance performances by distinguished musicians and classical dancers, when they visit Sivanandanagar. Among them were Sri Papa Venkataramayya (violin); Swami Parvatikarji (*Swaramandali*, *Rudra-Veena*, and *Sitar*); Sri Chembai Vaidyanatha Bhagavatar (vocal); Sri Narayana Iyengar (*Gottu-Vadyam*); and Sri Himatsingh Chauhan (classical dancing: a combination of *Kathakali*, *Bharatanatyam*, *Manipuri* and *Kathak*).

VISITING SADHAKS FROM ABROAD: On the average, 60 visiting spiritual aspirants from abroad receive spiritual training at Sivanandanagar every year; some of them stay for only a few weeks and some for much longer durations. The following were some of those who stayed here during the period under review: Sri Leslie Shephard, of London; Sri Irwin Troja, of British West Indese; Sri Leonora Rego, of the USA; Sri Michael Levien (who was initiated into the order of Sannyas and is now known as Swami Brahmananda), of South Africa; Sri B. Gopaul, of Mauritius; Sri Werner Ruemmelinn, of West Germany; Sri Assia E. Malkiely, of Israel; Sri Henri Felix Majewsky, of France; and Sri Inge Stramm, of West Germany.

MESSAGES: As usual, Sri Swami Sivananda was approached for his message for diverse occasions from various parts of the world, to which he readily complied. On the average, ten messages were sent per month, their central im-

port being always based on spiritual aspiration.

CONTRIBUTIONS TO JOURNALS: A large number of periodicals publish, from time to time, special contributions by Sri Swami Sivananda, dealing on general spiritual subjects, including Yoga, Vedanta, religion, ethics and philosophy. Over a dozen of such contributions were sent to different papers, every month.

CORRESPONDENCE: Spiritual aspirants continue to receive personal guidance on Sadhana as well as on individual problems from Sri Swami Sivananda through correspondence, with a daily average of 20 replies to letters from within this country, and 15 to those from abroad.

SIVANANDA PUBLICATIONS: The Yoga-Vedanta Forest Academy released 41 new publications, in English, by and on Sri Swami Sivananda, during the period under review. Among them were a number of anthological works such as *Self-Knowledge*, *Precepts for Practice*, *Perennial Teachings*, *Immortal Teachings*, etc., besides some on the subjects of medicine and health such as *Home Remedies*, *Health and Hygiene*, *Health and Diet*, *Practice of Ayurveda*, *Care of the Eyes*, and *Massage*. In addition, there were general works, namely, *Sadhana*, *Studies in Western Philosophy*, *Narada Bhakti Sutras*, *Essence of Vedanta*, *Beauties of Ramayana*, *Practical Guide to Students of Yoga* (Hongkong edition) etc.

Three of the outstanding older works were reprinted, namely, *Yoga for the West* (American edition), *What Becomes of the Soul After Death* (Hongkong and Ahmedabad editions), and *Sure Ways of Success in Life and God-realization* (local edition).

A few of works published during the period under review were newly written by Sri Swami Sivananda, while at present he is engaged in writing a book on tuberculosis, its prevention and cure, and another consisting of his sayings. Among the works on the life and teachings

of Sri Swami Sivananda published recently are *Twentieth Century Saint* by Sri Indrajit Sharma, *Light of the Himalayas*, and *Gospel of My God Sivananda* by Swami Sivananda Hridayananda, and *Yoga Chakravarty* by Yogiraj Harry Dikman.

FOREIGN LANGUAGE EDITIONS: More than a dozen works of Sri Swami Sivananda were translated into various languages and published in different countries. These included *Kundalini Yoga*, *Science of Pranayama*, and *Hatha Yoga*, in Spanish; *Kundalini Yoga*, in Russian; *Integral Yoga*, and *Guru and Disciple*, in Czech; *Teachings of Sivananda* (*L'Enseignement de Sivananda*), in French; *Radiant Health Through Yoga*, *So Says Sivananda*, and *Yogasan*, in Indonesian; and *So Says Sivananda*, in German.

VERNACULAR EDITIONS: Over 20 vernacular editions of Sri Swami Sivananda's works were released. Among them were *Japa Yoga*, in Hindi, Tamil and Oriya; *Light, Power Wisdom and Vedanta Jyoti*, in Hindi; *Conversations on Yoga and So Says Sivananda*, in Tamil; *Yoga Sadhana*, in Telugu; and *Radha's Prem*, in Malayalam.

INITIATIONS: Fourteen aspirants were initiated into the order of Sannyasa by Sri Swami Sivananda, who also gave Mantra initiation to a large number of devotees on various occasions.

TITLE AWARDS: About 200 titles were awarded by the Yoga-Vedanta Forest Academy to different individuals in recognition of their special merit and talent in, as well as contribution to, fine arts, Yoga, humanities, sciences, and for selfless service and devotion to God and Guru.

NEW D.L. SOCIETY BRANCHES: Fourteen new Branches of the Divine Life Society were opened in this country and sixteen abroad as in Indonesia, Malaya, Hongkong, South Africa, and elsewhere.

DIVINE LIFE EMISSARY: Swami Vishnudeva-

nanda, Professor of Hatha Yoga at the Yoga-Vedanta Forest Academy and a direct disciple of Sri Swami Sivananda continues to disseminate the gospel of Swamiji and the message of divine life, in general, besides giving practical training in Hatha Yoga to a large number of aspirants in numerous towns and cities in the USA. He had earlier visited Ceylon, Malaya, Hongkong, Indonesia, Australia, and Canada.

DELEGATIONS: Sri Swami Sivananda received a few batches of delegates from abroad who visited India to participate in international conferences held in New Delhi and elsewhere, in addition to groups of students, teachers, office-probationers and Sadhus, to whom he imparted spiritual instructions and gave his blessings.

BUILDING CONSTRUCTION: The new hall of the Sivananda Eye Hospital, the upper story of the Parvati Kutir, consisting of ten rooms, and the Sivananda Pillar, were the main construction items of the period in purview.

DISTINGUISHED VISITORS: The following were

some of the distinguished visitors to Sivanandaganar during the period under review:

Sri V. V. Giri, Governor of Uttar Pradesh; Sri Y. N. Sukthankar, Governor of Orissa; Sri Morarji Desai, Union Minister of Finance; Sri Gulzarilal Nanda, Union Minister of Labour and Employment and Planning; Sri N. Sanjiva Reddy, Chief Minister of Andhra Pradesh; Sri U. N. Dhebar, President of the Indian National Congress; Sri S. R. Das, Chief Justice of India; Gen. R. Said Sukanto, Police Chief of Indonesia; Sir Richard Aluwihare, High Commissioner of Ceylon in India; Srimati Vimala Vijayawardhene, Health Minister of Ceylon; Sri D. K. Daphtari, Solicitor-General of India; Dr. K. S. Krishnan, eminent scientist; Dr. Radha Kumud Mukherjee, eminent historian; Dr. Rezziano, Swiss Ambassador in India; Sri Osvaldo C. Folce, *Charge d'Affaires* of Argentina in India; Sri M. K. Vellodi, now Indian Ambassador in Switzerland; and Sri O. Pulla Reddy, I.C.S., Defence Secretary.

YOGA MAHARNAVA

By Sri Swami Sivananda

This handy publication succinctly deals on, in a very interesting manner, 54 kinds of Yoga, including, besides the major and the well-known branches of Yoga, such subjects as Anasakti Yoga, Buddhi Yoga, "Bed-Pan" Yoga, "Brush" Yoga, and so on. (Rs. 4, pp. 303 crown-octavo)

PRACTICE OF AYURVEDA

By Sri Swami Sivananda

A remarkable work on the ancient medical science of this country, dealing elaborately on its theory and practice, health and hygiene, ancient surgery, various herbal and mineral drugs, diet, and pertinent annotations. (Rs. 5; pp. 509 cr-8vo)

Sivananda Publication League, P.O. Sivanandaganar Rishikesh, U.P.

THE ELEVENTH ALL-INDIA DIVINE LIFE CONFERENCE

The 11th All-India Divine Life Conference will be held on the 16th, 17th, and 18th November at Bangalore under the auspices of the Bangalore Branch of the Divine Life Society. All D.L.S. Branches are requested to extend their full co-operation towards the success of the Conference.

Please contact Sri V.L. Nagaraj, Secretary, D.L. Society, Tasker Town, Bangalore.

TEACHINGS OF SIVANANDA IN FRENCH

(From "L'Enseignement de Sivananda")

(Translated by Sri Jean Herbert, Geneva)

1. La sagesse vaut mieux que tous les biens du monde; elle est source inepuisable de richesse spirituelle.

2. Aucun espoir de liberte ou de perfection sans esprit de sacrifice, maitrise de soi, purete, discipline de l'esprit et des sens.

3. Tout finira bien pour ceux qui sont sinceres et veridiques et qui ont confiance en Dieu. Rejetez sur Lui votre fardeau et reposez en paix. Ne vous inquietez pas des choses domestiques; oubliez le passe. Celui qui prend souci de la moindre creature ne manquera jamais de sollicitude pour Sa creation. Attachez-vous a votre *japa* et augmentez le temps consacre a la meditation. C'est votre supreme richesse.

4. Le sel de la vie, c'est le service disinteresse. Le pain de vie, c'est l'amour universel. La douceur de la vie est dans l'adoration; son parfum s'appelle generosite, son pivot est la meditation. Le but de la vie est la supreme Realisation. Soyez donc pur et genereux, servez, aimez, meditez et parvenez au salut.

5. Allumez en vous la lumiere de Verite; que votre ideal soit de faire penetrer la lumiere en tous, de maintenir une parfaite douceur dans votre comportement, d'etre pur et aimable, d'etre satisfait dans toutes les circonstances. Ce sont la des conditions benies pour accroitre la beaute du caractere. Courage, force sagesse et joie sont vos par voie d'heritage divin. Ce sont vos droits des la naissance. Vous etes un centre de pensee, d'energie, d'influence. Ne l'oubliez jamais. Dirigez votre attention vers la connaissance du Moi. Si vous etes deprime, remplissez votre esprit d'idees joyeuses et optimistes. Si vous etes malade, soyez occupe par des impressions de sante, de force, de vitalite! Pratiquez cela, vous trouverez en vous un grand tresor. Derriere le spectacle du monde et les phenomenes physiques, derriere les sensations, pensees et sentiments, se tient le Temoin silencieux, l'immortel Ami, le Bienfaiteur, l'Instruc-

teur universel, le Yogin inconnu, puissance invisible. C'est la Realite permanente, la Verite Vivante. Le but de la vie est de decouvrir cette Realite, derriere les phenomenes transitoires. Il n'y a pas d'oeil tel que l'intuition, pas de cecite pire que l'ignorance, pas d'ennemi comme la colere. Nul ami n'est egal a l'*Atman*, nulle vertu plus belle que la veracite, nul refuge meilleur que les pieds de lotus du Seigneur. Nulle richesse n'est comparable a la spiritualite. Developpez donc l'oeil de l'intuition, deracinez l'ignorance et le desir, eteignez la colere, tournez-vous vers l'*Atman* et parvenez enfin a la supreme richesse, a la Realisation divine.

6. Mes amis, n'y a-t-il pas d'occupation plus belle, dans la vie, que de manger, dormir et bavarder. N'y a-t-il pas de forme plus parfaite du honneur que ces plaisirs ephemerers et illusoirs? Pas de fonctions plus nobles que celles des sens? Combien peu sure est la vie terrestre, avec ses peines multiples! Ne devrions-nous pas tenter courageusement de parvenir en un lieu ou brille un eternel soleil, ou regne la paix parfaite? Ne devrions-nous pas aimer le Seigneur, chercher la Verite et vivre de la Vie divine?

7. Ne discutez pas sans necessite; la discussion amene du dissentiment, de l'irritation et un gaspillage d'energie. Chacun a ses propres idees, ou opinions, ou sentiments; il est difficile d'en changer. N'essayez donc pas de convaincre les autres. Si vous etes un aspirant, en quete de connaissance, n'argumentez avec personne aussi longtemps que vous n'aurez pas acquis une suffisante maturite.

8. O vous qu'egare la lecture des oeuvres consacrees a nier l'existence de Dieu et de l'ame immortelle, eveillez-vous de votre sommeil spirituel. Vos lectures vous ferment les portes du ciel. Abandonnez-les et mettez a leur place celle de la Bhagavad-Gita et des Upanishads. Pratiquez le *japa*, le *kirtan*, la meditation et surveillez soigneusement vos vieilles *samskaras* (empreintes lais-

sees par les vies anterieures); c'est seulement ainsi que vous echapperez a la destruction spirituelle. Vous n'etes pas un corps perissable; vous etes l'Ame immortelle. Identifiez-vous avec elle. Tu es Cela (*tat twam asi*). Comprenez cela et soyez libre !

9. Maitrisez vos emotions et impulsions des qu'elles surgissent; dirigez vos forces vers les voies conduisant a votre ideal. Dominez vos pensees, cultivez la serenite, menagez votre energie, eduquez votre volonte. Cela vous procurera la paix de l'ame, la puissance spirituelle. La simple connaissance livresque ne suffit pas. L'homme qui est doux et aimable, qui ne s'irrite pas, qui est humble et qui sait comment on penetre les coeurs, reussira dans ses entreprises; il connaîtra la paix et le bonheur.

10. Ne faites pas de difference entre le travail mineur et le travail respectable. Si quelqu'un souffre d'une peine aigue, dans quelque partie de

son corps que ce soit, massez immediatement la partie atteinte, tres, tres doucement. Sentez que vous servez le Seigneur dans le corps du malade. Repetez aussi votre *ishta-mantra*. Si vous voyez un homme ou un animal saignant au bord de la route, déchirez votre veste ou votre chemise et servezvous en comme d'un bandage. Ne lutez pas avec les pauvres porteurs de gares. Soyez liberaux et genereux. Ayez toujours dans vos poches des pieces que vous distribuerez aux pauvres et aux vieux.

11. Lorsque le coeur est purifie, l'esprit se naturellement vers Dieu. Il peut s'absorber dans le Seigneur, par l'amour pur, la soumission et l'adoration.

12. Prenez votre essor vers le ciel de l'Unique, avec les ailes de la devotion et de la sagesse; atteignez votre demeure eternelle, siege supreme de l'Immortalite.

POEMS OF SIVANANDA IN GERMAN

(Translated by Mrs. Honna Herrmann)

DER WEG NACH INNEN

(Search Within)

Euer Suchen nach Glück im irdischen Leben
Führt in die Irre und bringt keine Frucht
Ihr erliegt der Versuchung Eurer Wünsche,
Denkt: "Wenn ich das oder jenes besaße,
Würde ich restlos befriedigt sein."
Ihr erlangt das Ersehnte.—
Seid Ihr nun glücklich?
Ein paar Tage vielleicht,
Doch leider nicht dauernd.
Ein andres Objekt steht wieder vor Augen:
Es lässt keine Ruhe,
Es beunruhigt und locket...
Unser Wollen und Planen hält uns gefangen
Und so geht ohne Ende
Das Wunschspiel weiter.
Zieht Euer Suchen und Trachten nach Innen
Um das Zentrum zu entdecken,
Das Göttliche Sein.
Dort nur ruht das Gemüt im Frieden
Und findet die Seligkeit,
Die Nie verweht.

DIE BOTSCHAFT DES VEDANTA

(Message of Vedanta)

Vedanta spricht von der Einheit des Selbst,
Des Göttlichen Ichs in allen Wesen.
Nur diese Botschaft des Ewigen Selbstes
Ist das erlösende Wort der Heiligen Wahrheit
Begründend die Einheit der Menschheit,
Der Völker, Religionen und Kulte.—
Einzig der Weg des Vedanta,
Die Philosophie der Weisen Indiens,
Führt hin zur Einheit des Bewusstseins,
Und allein dies Wissen,
Dies innere Erleben,
Verunmöglicht Kriege
Und schafft dauernden Frieden,
Weil Erfahrung wird
Die Bruderschaft der Menschen.
Reißt nieder die Grenzen
Im Namen des Vedanta!
Einheit ist die Urwahrheit Aller Religionen.

SIVANANDA'S 'UPADESHAMALA' IN DANISH

(A Part of One of the Lessons of the Sivananda School of Yoga, Copenhagen)

1. Reformer dig selv. Samfundet vil reformere sig selv.
2. Det eneste i Livet, der er vaerd at søge, er Gud.
3. Karakteren udvikles ikke paa een Dag.
4. Dan din Karakter, og du kan forme dit Liv.
5. Gud er Legemliggørelsen af Kærlighed, Visdom og Ykke.
6. Elsk alle, omfavn alle. Vær venlig mod alle.
7. Gud er Sandhed, Sandhed er Gud.
8. Vær god. Gør godt. Dette er guddommeligt Levned.
9. Antag det tredobbelte Motto: Ahimsa, Satya, Brahmacharya.
10. Hvis du er grundfaestet i Ahimsa, har du opnaaet alle Dyder.
11. Hvis du behersker Tungen, Behersker du alle Sanserne.
12. Rens dit Hjerte ved uegennyttig og ydmyg Tjeneste. Lær at indse, at sanselige Fornøjelser aldrig er fuldstændige og hele.
13. At naa Fuldkommenhed er Maalet for det menneskelige Liv.
14. Sand Kærlighed er den største Kraft paa denne Jord.
15. Intet er umuligt at naa ved Guds Navn.
16. Følelsesmaessig Ophidselse er ikke Hengivenhed til Gud. Hengivenhed er ren Kærlighed.
17. Der er et Universalmiddel mod alle Sygdomme: Guds Navn.
18. Intet er større end Guds Navn.
19. Meditation vil bringe Lys i dit Hjerte.
20. Formaålet med Livet er at naa Udoelighed.
21. Ov dig selv i Guds Sprog. Stilhed er HANS Sprog.
22. Syn og Meninger er forskellige Aspekter.
23. Tilstaa dine Fejl og Svagheder. Kun da vil du udvikles.
24. Udødelighed er din Fødselsret. Virkeliggør dette nu og her.
25. Gud er udenfor menneskelig Fatteevne, men HAN er en levende Virkelighed.
26. Vær frejdig og enkel som et Barn.
27. Religion er et Middel til at naa Maalet for Livet.
28. Se indad og kend Sandheden.
29. Der er ingen COPYRIGHT i Gud. Hans Ejendom er for universal Brug.
30. Selvopofrelse, Sandhed og Kærlighed er Vejen til Virkeliggørelse af Gud.
31. Selv en Ateist begynder at bede til Gud, naar han er i alvorlig Modgang.
32. Ved at lære mange bitre Lærer i Verden bliver man visere og stærkere.
33. Alle Slags spredte Tanker kommer og gaar i den mentale Fabrik. At kontrollere dem er Yoga.
34. Den, som er uden Onsker, er den rigeste Mand i Verden.
35. En Handling er god, hvis den er tilskyndet af et godt Motiv og goodwill. Swami Sivananda siger:
36. Guddommelig Naade maa understøtte den personlige Anstrengelse. Kun da er Virkeliggørelse af Gud mulig.
37. Lev et Liv, der bekræfter fuldstændig Dydighed og den guddommelige Stemme inderst inde.
38. Ingen virkelig Filosofi kan anskueliggøres uden Selvanalyse.
39. Gud er uden Form, og dog er HAN Formen af alle Former.
40. Hvis du ønsker en Himmel paa Jorden, maatte alle Mennesker blive Helgener.
41. Smaa Handlinger foraarsager store Gerninger.
43. Lev altid indenfor din Indkomst.
44. Husk Tid er mere vaerdifuld end Penge.
45. Spar op, medens du er ung, til at bruge naar du er gammel.
46. Vær aldrig ledig.
47. Hold dit sind fuldstændig optaget.
48. Naar du gaar i Seng, saa overtaenk, hvad du har gjort i Lobet af hele Dagen.
49. Godt Selskab og god Tale er Tegnene paa Dyd.
50. Erindringen af behagelige Ting og veludførte Pligter lever for stedse.

VOICE OF THE HIMALAYAS

—SIVANANDA'S SAYINGS IN SPANISH—

(Translated by Sri Susano Ortiz, Mayaguez)

Nada te podra salvar que no sea la Virtud
(el recto pensar, el recto obrar, el recto vivir.)

Solamente a traves de la practica de la Virtud,
podras ennoblecere tu vida.

La vida de familia sera feliz, util y divina si
tiene como base la Virtud.

Encontraras tu salvacion: en la Gracia de
Dios, en la claridad de tu conciencia al desem-
penar tus obligaciones y en una completa dedi-
cation a una vida virtuosa.

La virtud no proviene del dinero, mas todo
bien del hombre proviene de la Vertud.

El dolor es el resultado del pecado; la felici-
dad es la recompensa de la Virtud.

La fuerza moral del individuo es infinita-
mente superior al poder armado de una nacion.

El pensamiento determina el caracter. El ca-
racter es el sosten de la vida.

El caracter es mas digno de lograrse que cual-
quiera otra cosa en la vida.

El bien es el estado natural de las cosas.
Nadie cuestiona la existencia del bien. El mal
existe para glorificar al bien.

Se compasivo. Se cortés. No devuelvas mal
por mal. Haz el bien a aquellos que te odian.
Devuelve bien por mal.

La educacion es la raiz: la cultura es la flor;
la sabiduria el fruto.

Aquello que desarrolla el caracter, la inicia-
tiva y un espiritu de servicio a Dios y a la humani-
dad, es la educacion verdadera.

Mas se consigue a traves de la verdadera
educacion, que a traves de la fuerza de la ley.

La educacion del intelecto sin disciplina moral,
es perjudicial al progreso humano.

Yerra del lado del perdon, en vez de errar
castigando a otros.

No abandones el recto sendero de la virtud.
No cometas pecado; no pienses el mal. Se bueno.
Haz el bien. !Piensa bien!

LATEST VERNACULAR EDITIONS

PURNA YOGA

An Assamese translation of *Sivananda's Integral Yoga*, by Swami Ven-
katesananda, is now available from Sivananda Publication League, P.O. Sivanandanagar, Rishi-
kesh. It is a publication of the Yoga-Vedanta Forest Academy, and is printed by Sri Radha
Gobinda Basak, Srikantha Press, Calcutta, the paper for printing being supplied by Sri Nitai Lal Dutt,
Sri Gopal Das, Sri Keshavdeo Goenka, and Sri N. C. Ghosh, Calcutta. (Price Rs. 2)

TAMIL PAMPHLETS

Two new Tamil pamphlets, containing the writings of Sri Swami Sivananda, have been
translated and published by Sri Vanamamalai, Tirunelveli. They are entitled *Essence of Gita*
and *Pleasure and Pain (Inbamum Thunbamum)*.

HINDI PAMPHLETS

Guru Gita and *Upadeshmala* of Sri Swami Sivananda are now available in Hindi.

"SPIRITUAL TRAIN"

The Quarterly Bulletin of the Royapuram (Madras) Branch of the Divine Life Society, con-
taining the teachings of Sri Swami Sivananda, is being published as usual. The Royapuram Branch
is one of the most active centres of the Society, functioning admirably well under the inspiring
leadership of Sri Om Narayan, an outstanding disciple of Swamiji, and a dynamic Karma Yogi
sincere Bhakti, and practical Jnani.

MESSAGE OF SIVANANDA IN INDONESIAN

(From "Penjedar," Indonesia)

Ketenangan hati itu bukan tjuma suatu keadaan yang tidak terdengar suara, djauh dari keramaian, tidak berkelahian atau perjektjokan. Ketenangan hati tak dapat diperoleh dari bagian luar yang mana sadja. Ketenangan hati itulah suatu keadaan dimana semua unsur yang tidak menjenangkan telah dihalaukan.

Kalau tiga orang bertapa didalam goa yang sunji di Himalaya, kemudian mereka masih bisa berkelahi, dan satu sama lain saling mengiri, membentji serta mempunyai kehendak buruk, mereka hanya mengotorkan suasana yang tadinja tenteram ditempat itu.

Orang hartawan hidupnja mewah. Mereka memiliki matjam alat untuk memudahkan keperluan hidupnja dan menjenangkan dirinja. Mereka mempunyai mobil, bungalow dipegunungan, banjak pelajan, dan lainnja. Mereka dahar makanan yang lezat. Bila musim panas, dari kota mereka berdiam ditempat yang berudara sedjuk. Walau demikian senang kelihatannja, tidak semua diantara mereka mempunyai ketenangan hati yang sesungguhnya. Sebab dalam kalbunja masih belum mempunyai keakuran, keselarasan. Mereka masih mempunyai rasa mementingkan diri sendiri, mereka

masih mengandung napsu, mereka masih dihingapi rasa ketakutau, takut ini dan itu, kuatir begini dan begitu, mereka masih Saban menemukan, dan sebagainya.

Hanja akur, laras dan sunji diluar, tidak dapat memberikan ketenangan dalam hati.

Ketenangan hati tjuma dapat didjelmakan didalam diri sendiri. Keadaan yang demikian ini kamu dapat memperoleh tanpa pertolongan uang atau kesenangan dar luar.

Seorang boleh kelihatan buruk diluarnja, ia boleh didalam bahaja, kesusahan, kerepotan dan matjam-matjam kesengsaraan, tapi didalam hatinja ia dapat tinggal tenang dan selaras. Itulah djika ia tetap mengingat Tuhan dan dapat menguasai nafsunja.

Jesus Kristus telah dianiaja dengan matjam tjara. Beliau disalib, tetapi apakah yang Beliau bilang? "Oh, Allah, ampunilah mereka. Mereka tidak tahu apa yang mereka berbuat".

Betapa tenang dan tenteram hatiNja meskipun badan kasar Beliau ada dalam bahaja dan disengsarakan oleh manusia yang belum mengenal budi.

(K.L.T.)

YOUR RESIDENCE AT SIVANANDANAGAR

Away from the din of modern cities and yet not far removed from such amenities as are necessary for comfortable living, Sivanandanagar (near Rishikesh, U.P.), offers adequate facilities for rest-giving holidays as well as for settling down after retirement. Here, in sylvan solitude, spiritually soothing atmosphere, on the bank of the holy Ganga, many devotees spend their holidays in the saintly company of Sri Swami Sivanandaji Maharaj. For this purpose they have constructed small residential quarters of their own. Anyone is welcome to do so. The ground space is provided free of cost. Construction charges for a single room now comes to Rs. 2,500. For details please write to:

Secretary, Divine Life Society, P.O. Sivanandanagar, Rishikesh, U.P.

" THE YOGA-VEDANTA FOREST UNIVERSITY "

This is new publication containing a collection of articles, mostly by Swamis Chidananda and Krishnananda, on the unique features, specialities, history, mode of working, importance, and ideals, of the extraordinary Yoga-Vedanta Forest University, now known as Yoga-Vedanta Forest Academy, founded by Sri Sivananda. (Rs. 2, pp. 260)

Sivanandanagar, 4th September 1958

ASHRAM NEWS AND NOTES

With the approach of the 72nd birthday of Sri Swami Sivanandaji Maharaj, the Ashram has been very busy with preparations for the joyous occasion. Devotees and disciples of Swamiji, from the various parts of the country, now assembled, have been participating in the daily routine of the Ashram such as the morning prayer and the Asana classes, the afternoon Vedanta classes, and the night Satsanga.

Sri K. V. Subba Rao Chaudhary, of Undrajavaram, Andhra Pradesh, an ardent disciple of Swamiji and an active worker of the Divine Life Society, is here since about a month with a party of about fifteen devotees whose simple devotion, unquestioning faith and sincerity in Sadhana and prayer, are admirable. Sri K. V. Subba Rao Chaudhary gave a discourse, on his arrival here, detailing some of his experiences with regard to the establishment of the Divine Life Society Branch at his village, its activities, and the miracles of Guru Maharaj (published elsewhere in this issue).

Another great disciple of Swamiji and an assiduous Karma Yogi, Dr. B. G. Adhwaryoo, is also here, accompanied by a few of his friends and family; and, besides, the family members of Sri Pannalal and Sri Chamanlal, of Amritsar, have also arrived to participate in the Birthday celebrations.

MUSIC PERFORMANCES, DISCOURSES

During the month of August and the first week of September, Sri Balakrishna Rao and Srimati Rama Devi continued to give daily music performances, including Sankirtan and Bhajan, which were well appreciated by the audience. Sri Balakrishna Rao also trained a few inmates and visitors to the Ashram in vocal music during his stay here.

Besides the routine discourses at the daily Satsanga, the following were among those who gave lectures during the period under review:—Sri Inge Stramm, of West Germany, on spiritual quest and experience; Sri Werner Ruemmelin, of

West Germany, on the prospects of world peace; Sri Leslie Shephard, of London, on the different aspects of the science of psychology such as psycho-analysis, psycho-somatics, psychotherapy, etc.; Sri Leonora Rego, of the United States, on the characteristics of perspective, material and spiritual; Sri Irwin Troja, of Trinidad, on universal brotherhood, and the science of relaxation; Mrs. K. Raghuramaiah, wife of the Deputy Defence Minister, on social service; Swami Nityananda, of Madras, on various appropriate topics; and Sri Srinivasa Rao, President of the Dronachalam Branch of the Divine Life Society, on the role of Swami Sivananda in the present day.

Srimati Vanibai Ram, Producer of Music at the Delhi station of the All-India Radio, and one of the staunchest disciples of Swamiji, gave some performances of vocal music, Karnatik and Hindustani, on her visit to the Ashram in the last week of August. She is actively engaged in the dissemination of the teachings of Swamiji and is the founder of the Sivananda Cultural Association in New Delhi (reported elsewhere in this issue).

SWAMI VIDYANANDA

Since Swami Vidyandadaji, an initiated disciple of Sri Swami Sivanandaji Maharaj, joined the Ashram a few years ago, there has been a flair for learning Vina among some of the Ashramites and visitors, as a result of which the Ashram now possesses nearly a dozen Vinas. Under the auspices of Sivananda Music College, Vina-Guru Swami Vidyandadaji is giving tuition to a number of Ashramites and a few visiting spiritual aspirants every day, each of them separately.

Among those who are now receiving tuition from him in Vina, as well as (a few) in vocal music, are:—Swamis Madhavananda, Venkatesananda, Sivananda-Hridayananda, Amarananda, Sadasivananda, Santananda and Omtatsatananda. Among those visiting aspirants who have received tuition in Vina are:—Srimati Rama Devi, Srimati

Kumudini Devi, and her two daughters, Srimati Rajalakshmi Rao, and her two sons, Sri Sitalakshmi, and three daughters of Sri Nilakanta Iyer, of Calcutta, besides many others.

Sri R. Rangaramanuja Iyengar, a distinguished Vina-Vidwan of Madras, is the visiting professor to the Sivananda Music College, and is the chief Vina-Guru of Swami Venkatesanandaji, the chief Apostle of Sri Swami Sivanandaji Maharaj.

ADDRESS OF FELICITATION

Major Ramachandra Rao, M. C., and Srimati Rajalakshmi were presented with an address of felicitation and farewell, on the eve of their departure to London, by the students of the Yoga-Vedanta Forest Academy. Both Major and Srimati Rao are ardent disciples of Swamiji and unassuming and noble messengers of the gospel of divine life. Major Rao is an AMC officer who has now gone to London for obtaining the degree of MRCP. Srimati Rao has the credit to be the first to record on gramophone plates devotional songs and hymns in praise of Swamiji. Three compositions in Sanskrit have been recorded by her, one beginning with *Vande Devam Sivanandam* on both the sides of a plate, sung in Bhairavi Raga, and the other two being *Pahimam Sivananda* and *Anandadata Sivananda*, in the other plate, sung in Shanmukhapriya and Hindola Ragas, respectively. (Please see the advertisement of the records given elsewhere in this issue)

VISITORS

The following were among those who visited the Ashram during the period under review:—

Sri Bhashyam Iyengar, retired Judge of the Madras High Court; Sri Vindeshwari Prasad Verma, Speaker of the Vidhan Sabha, Bihar; Sri K. Raghuramaiah, Deputy Defence Minister; Srimati Nitya Kumari, a dowager Rani of Nepal, and party; and Dr. D. K. Viswanathan, of WHO, New Delhi.

Sri Inge Stramm, of West Germany, and Sri Ethel McNeill, of the United States, have joined the

group of the visiting spiritual aspirants at the Ashram.

SWAMI BRAHMANANDA

Swami Brahmanandaji, of South Africa, formerly known as Michael Levien, who stayed for a few months at Sivanandanagar and was initiated into the order of Sannyasa by Sri Swami Sivanandaji Maharaj, is now actively engaged in the dissemination of spiritual knowledge, in general, and the gospel of Guru Maharaj, in particular, in South Africa. An active member of the Pretoria Branch of the Divine Life Society, he has been touring about in some areas of the Union, giving lectures on different topics such as "Sivanandashram," "Yoga of Synthesis," "Science of Vedanta," "Divine Life," "Message of My Master," "Application of Yoga in Daily Life," and so on. In the month of July he visited the Province of Natal, and addressed a number of meetings organized by the Branches of the Divine Life Society at various places. Sri Swami Sivanandaji Maharaj wishes him godspeed and all success!

BIRTHDAY GREETINGS

Messages of greetings and felicitations from all parts of the world are pouring in for the occasion of the 72nd birthday of Sri Swami Sivananda. One of such messages was sent through tape record (its text has been published elsewhere in this issue) by the Sivananda School of Yoga, Copenhagen, Denmark. His Holiness offers to all those who have sent him birthday greetings his blessings, good wishes and regards. Almost all the articles and compositions specially contributed to the Birthday Souvenir Number of *The Divine Life* have found place herein. Only a handful of them remain unpublished, which will naturally find place in any of the forthcoming books of the Ashram.

NEW SIVANANDA SCHOOL OF YOGA

A new Sivananda School of Yoga has been opened in Rio de Janeiro, Brazil, by Sri Jean Pierre Bastion, at 117 Apartment, 804 Leblon, the General Urquiza. He is assisted by Sri Lilah Toledo Bastion.

BIRTHDAY CELEBRATION AT SIVANANDANAGAR

The 72nd birthday of Sri Swami Sivanandaji Maharaj was celebrated here with colourful pomp and pageantry, on 8th September. In fact, the birthday had already commenced nearly a week ago with the arrival of devotees and disciples of Swamiji from the various parts of the country. Almost daily there were Pada Puja and discourses and special music performances by those assembled.

Messages of greetings and felicitations were received by Swamiji from all over the world, including those of Governors of States, Union and State ministers, and many other eminent personalities (which have been published in the preceding pages of this issue).

The birthday celebrations commenced with common prayer, meditation and chorus chanting of hymns as the dawn lackadaisically broke through a gloomy sky, laden with monsoon clouds. But this did not damp the fervour and enthusiasm of the devotees who, soon after, forming into a procession, went round the locality in Prabhat Pheri, during Nama Sankirtan, in which was many a composition of Swamiji. The Prabhat Pheri was led by Sri A. V. Kuppuswamy, of the Ministry of External Affairs, who had arrived here earlier with a party of 45 devotees from Delhi and had done Divyanama Kirtanam the previous night.

As Swamiji was led from his Kutir to the terrace opposite the office hall through triumphal arches, for Pada Puja, with a large throng of devotees ecstatically chanting his encomiums, a special Puja, with Rudra Abhisheka on a grand scale, and a Yajna for his healthful long life, led by Swami Shuddhananda, the chief Rawal (who is also the Kothari of the Ashram), were on progress at the Viswanath Mandir.

During the Pada Puja, a music performance (vocal, Karnatik) by Sri Padmanabha Bhagavatur, of Delhi, entertained the audience. This was followed by a Birthday feast, in which about a thousand devotees and Mahatmas joined.

The main function commenced at four in the afternoon, which continued, with a break for dinner, till 2 a.m., the following morning,—a function that was replete with music performances, vocal and instrumental, discourses on the life and teachings of Swamiji, and recitation of laudatory compositions pertinent to the occasion.

As the evening deepened into night, the premises of Sivanandanagar wore the colourful appearance of a fairy land, as it were, scintillating with multi-hued electric bulbs, and decorated with numerous arches, festoons and buntings.

As light-hearted gaiety and solemn devotion intermingled with one another, the vibrant notes of music, the fervent declamation of panegyrics, the whooshing and the cracking of fire-works, shook the stillness of the night.

Earlier, during the day, at Dehra Dun, a function was arranged at the Training Centre for the Adult Blind, where some of the copies of the specially written *Bhagavadgita for the Blind* in Braille were distributed among the English educated inmates of the Centre by Dr. B. G. Adhwar-yoo and Swami Venkatesananda, on behalf of Sri Swami Sivanandaji Maharaj, the author of the work. In this work, the summary of the Gita has been presented in the characteristically lucid language of Swamiji. The book was printed at the Central Braille Press, Dehra Dun, out of the donation of Dr. B. G. Adhwar-yoo (who hopes to bring out the same work in Hindi and Gujarati Braille scripts, for wider circulation).

Among those who spoke during the birthday celebration were Pandit Raghavacharya and Sri Narsinghdas Varma, whilst among those who gave special music performances were Sri Champaben B. Tambekar, of Dakore (vocal, Hindustani), Swami Vidyananda (Veena), Sri Raghavaiah (violin), and Sri Balakrishna Rao and Srimati Rama Devi (vocal, Karnatik).

A unique feature of the birthday celebration was the specially constituted "Sivananda Yoga Alayam," which was housed in the Satsang Bhavan. Herein, a semi-circular art gallery, enlivened by colour effect, lighting arrangement and depth outlined by suspension of photo-plates on different levels, beautifully portrayed a number of epithets alluded to Swamiji and his teachings, such as "Sivananda, Light-Fountain of Self-Knowledge," "Dignity and Divinity of Selfless Service," "Appearance of Saviours in Different Epochs," "Life is Art, and Art is Life," "When Siva Danced," "Sivananda, the Tamer of the Animal in Man," and so on and so forth.

The two other main items of the Yoga Alayam were the symbolizing of the title "Bhumandaleshwar" (Lord of the World), interpreted through a stationary statue of Swamiji, which was suspended over a large revolving globe, and the allusion to a detached Jivamukta, seated on the lotus of Self-Knowledge (Atma-Jnana-Kamala) on the sea of life (Samsara Sagara),—a theme that was depicted through a suspended life-size statue of Swamiji on a large artificial lotus over a simulated water-scene, seething with constantly revolving aquatic life. On the top was the ever-benevolent

(Continued on the next page)

SIVANANDA CORRESPONDENCE COURSE IN FRENCH

ON YOGA, BHAKTI AND VEDANTA

PREPARED BY "SYNTHESE UNIVERSELLE," GENEVA

- A - 1 Yoga and Realization
- A - 2 Practical Yoga of Swami Sivananda
- *A - 3 The Master and the Initiations
- B - 1 Raja Yoga, Lessons 1 to 7
- B - 2 Raja Yoga, Lessons 8 to 14
- *B - 3 Bhakti Yoga
- *B - 4 Vedanta
- C - 1 Kundalini Yoga, Part I
- C - 2 Kundalini Yoga, Part II
- C - 3 Kundalini Yoga, Sadhana, Hatha Yoga
- *D - 1 What Becomes of the Soul After Death, Part I
- *D - 2 What Becomes of the Soul After Death, Part II

The courses marked with one asterisk are new publications.

The courses marked with two asterisks are under preparation.

The rest have already been released and are currently on circulation.

The first course of SIVANANDA YOGA, in German, is now under preparation.

Please apply for particulars and copies to Sri Sivananda Margarita, "Synthese Universelle," Le Moulin, Troinex, Geneva (Switzerland).

"DIVYA JIVAN"

This is an exceptionally interesting and valuable monthly periodical (in Gujarati) of the Brihat Gujarat Divya Jivan Sangh, containing the choicest teachings of Sri Swami Sivananda and other eminent writers, as well as selections from scriptures, with their translations and commentaries,—a journal which will surely inspire all Gujarati-speaking public. The Editor is Sri Chandulal Patel, Vidyadhikari of the former State of Gondal, and the Managing Editor, Dr. B. G. Adhwaryoo, President, Brihat Gujarat Divya Jivan Sangh, Virnagar (via Atkot), Saurashtra, where all correspondence is to be addressed. Annual subscription: Rs. 3/- (which also includes a gift publication); subscription year: September to August; patronship fee: Rs. 501/-; life membership: Rs. 101/-; sympathizership: Rs. 15/- annually; foreign subscription: equivalent of Rs. 4/- annually. More than one special issue is released every year. Apply to the above address immediately and ensure your copy of the first number (September, 1958) of the Second Volume of *Divya Jivan*.

(Continued from the previous page)

and all-protecting Divine Grace (Bhagavat-Kripa Chhatra-Chhaya), interpreted by a revolving crimson umbrella, studded with coloured electric bulbs. The right wing of the Yoga Alayam showed a mountain scene with a cave adorned by a statuette of Swamiiji, indicating his Tapascharya (ascetic) life.

Naturally, the Sivananda Yoga Alayam drew a continuous stream of visitors as long as it was open on view. The credit for its constitution, the arrangements, and the ideas behind, goes to Swami Amarananda who was assisted by some enterprising inmates of the Ashram.

A large number of copies of the newly published works of Swamiiji, namely, *God Exists, Revelations, Know Thyself, Yoga Maharnava*, and the Hindi edition of the *Voice of Sivananda* were distributed freely by him, on this occasion.

The following were among those who partici-

pated in the birthday celebration:

Mrs. Chandravati Singh, of Gaya; Srimati Nityakumari, a dowager Rani of Nepal, and party; Sri Krishnamoorthy, Acting Chairman of the Central Board of Revenue, who, incidentally, took part in a music performance; Dr. B. G. Adhwaryoo, and party; Dr. Ramjas, and party; Dr. T. M. Sundari; Srimati and Sri Ratan Lal, Director of the Railway Board; a party of some of the members of the Madras Branches of the Divine Life Society; Sri Pushpa Anand, and party; Sri K. V. Subbarao Chaudhary, and party; Swami Nityananda Kavishwar; Sri A. V. Kuppuswamy, and party; Sri Srinivasa Rao, of Dronachalam; Srimati Radha Rao, of Madras; Sri U. R. Menon, of Nadiad. Besides these, a number of visiting Sadhaks from abroad, now staying at the Ashram, also participated in the birthday celebration.

Earlier, the Ashram celebrated the Krishna Janmashtami on 5th September.

SIVANANDA CULTURAL ASSOCIATION

NEW DELHI

The Sivananda Cultural Association, of New Delhi, proposes to hold a benefit performance of music and dance, in which some leading artistes are expected to participate, during the month of October or November, 1958. The purpose of the "benefit performance" is to help partly towards the financing of the two of the Association's chief projects, namely establishment of a public library and the construction of a community prayer hall.

It may be recalled that on 13th July, 1958, a similar benefit performance was arranged in the Sapru Hall, in which Begum Akhtar (classical vocal music), Sri Ishtiaq Ahmed (instrumental music: Sarod), and Kumari Yamini Krishnamurthi (Bharatanatyam), participated. The function was attended by many distinguished citizens of the capital, including 'Sri V. K. Krishna Menon, Defence Minister; Sri Ananthasayanam Ayyangar, Speaker of the Lok Sabha; Sri K. C. Reddy, Union Minister of Works, Housing and Supply; Vice-Admiral R. D. Katari, Chief of the Naval Staff; and General K. M. Cariappa, former C-in-C. of the Army.

The Sivananda Cultural Association was formed in December, 1957, with the idea of founding a public library and complementing the cultural activities in the capital as per the ideals of Sri Swami Sivananda. On 15th January 1958 the following office bearers were elected:

President: Srimati K. Lakshmi Raghu Ramaiah; *Vice-Presidents:* Srimati M. K. Vellodi (who has since resigned on proceeding overseas and in whose place Major-General A. N. Sharma has taken over), and Dr. D. K. Viswanathan; *Secretary:* Colonel M. K. Rao; *Joint Secretary:* Sri Masand; *Treasurer:* Mrs. V. S. Ram; *Property Member:* Sri K. K. Dar; and *Members:* Mrs. K. L. Rao, Mrs. Sita Ram, Thakur Jai Dev Singh, Sri P. V. R. Rao, and Mrs. K. K. Dar.

To achieve the main objective of the Association active efforts are being made, as already noted, to build a community hall, where all could assemble without any distinction. The Association hopes to provide the people with adequate literature to instil in their hearts brotherly feelings towards all and help to alleviate the suffering of the afflicted and provide help to the poor, the needy and the victims of circumstances.

The Public Library has already been opened at Karol Bag in a building made available by one of the devotees of Swami Sivananda. The formal opening ceremony was performed on 1st July by the Mayor of Delhi, Srimati Aruna Asaf Ali, and the function was presided over by Sri K. Raghuramaiah, Deputy Defence Minister, in which a large number of distinguished guests and prominent citizens of the capital participated.

Membership fee of the Association is Rs. 6/- annually, life membership Rs. 100/-, and patronship Rs. 1000/-.

Enquiries may be made at the Sivananda Cultural Association, 21 Allenby Road, or to Mrs. V. S. Ram, Producer of Music, All India Radio, Parliament Street, New Delhi, for full particulars.

'MUSIC NECTAR' MAGAZINE

Those readers who are interested in the work of Sri Ananda Nada Mandir, the Music Institute founded by Sri Swami Paravatikar, with the blessings of Sri Gurudev, will already be familiar with "NADA SUDHA," the quarterly Music Magazine in Hindi language, which is devoted to Swami Parvatikar's ideals of spiritual illumination through Pure Music.

We are now happy to announce the publication of an English-language supplement to the Magazine, called "MUSIC NECTAR." This magazine is devoted to the Yoga of Music, and contains articles on the best of the world's music as well as Indian devotional music.

Both "NADA SUDHA" and "MUSIC NECTAR" can be obtained from Sri Leslie Shephard, Manager: Sir Ananda Nada Mandir, P.O. Sivananda Nagar, Rishikesh. Subscriptions are as follows:—

	Single Copy	Annually (4 issues)
"NADA SUDHA" Hindi Magazine.....	Re. 1.25	Rs. 5
"MUSIC NECTAR" English Supplement..	Re. 1.	Rs. 4

As a special concession to readers conversant with both Hindi and English languages, the joint subscription rate will apply of Rs. 7 per year

These magazines need the support of all spiritually-minded true friends of Music. The publishers hope for one subscription from each D. L. Society Branch.

Sri Gurudev has said that "Music is the quickest path to Realization," and "NADA SUDHA" and "MUSIC NECTAR" Magazines are devoted to this ideal.

39TH ALL-INDIA YOGA-VEDANTA CONFERENCE

The 39th All-India Yoga-Vedanta Conference and the Sadhana Week will be held at Sivanandanagar, Rishikesh, from 18th to 21st October, simultaneously with the Navaratri celebrations, when the 22nd and the 20th sessions of the All-World Religions and the All-World Sadhus Federations, respectively, will also meet.

All spiritual aspirants, in general, representatives of religious institutions and philosophical organizations, and devotees and disciples of Sri Swami Sivanandaji Maharaj, are requested to participate in the Sadhana Week and attend the Yoga-Vedanta Conference, with prior intimation to the Secretary, Divine Life Society.

Voluntary contributions for the occasion will be thankfully accepted by the Ashram.

The following is the tentative programme (please also see cover page II):—

COMMON FEATURES

- 4.30 a.m. to 6.00 a.m. Common prayers, Japa, meditation, and chorus chanting of Stotras,
6.00 a.m. to 7.00 a.m. Practice of Asanas, Pranayama, Surya Namaskars, and other Yogic exercises.
9.00 a.m. to 11.00 a.m. Devi Puja and Havana at Bhajan Hall or Temple.
7.30 p.m. to 10.00 p.m. Satsanga (presided over by Sri Swami Sivanandaji Maharaj). Discourses on the general spiritual topic, special music performances, Sankirtan, Bhajan, and Devi Puja.

18th OCTOBER, SATURDAY

- 7.00 a.m. to 7.30 a.m. Prabhat Pheri
8.30 a.m. to 10.30 a.m. Gita Swadhyaya, and lectures on the philosophy and teachings of the *Bhagavadgita*.
3.30 p.m. to 4.00 p.m. Mantra-writing.
4.00 p.m. to 5.30 p.m. Lectures on the spiritual path and the practical aspects of Sadhana.

19th OCTOBER, SUNDAY

- 8.30 a.m. to 10.30 a.m. Lectures on Bhakti Yoga.
3.30 p.m. to 4.00 p.m. Mantra-writing competition.
4.00 p.m. to 5.30 p.m. Lectures on Karma Yoga. The 20th Session of the All-World Sadhus Federation.

20th OCTOBER, MONDAY

- 8.30 a.m. to 10.30 a.m. Lectures on Religion. The 22nd Session of the All-World Religions Federation.
3.30 p.m. to 5.30 p.m. Lectures on Raja Yoga.

21st OCTOBER, TUESDAY

- 8.30 a.m. to 11.00 a.m. Saraswati Puja. Satsanga.
3.30 p.m. to 5.30 p.m. Lectures on the Vedanta Philosophy, and the Yoga of Synthesis.

(N.B. Discourses on the significance of Durga Puja; the four main paths of Yoga, namely, Karma, Bhakti, Raja and Jnana; spiritual experiences, and the path of Sadhana, will be given on all the four days during the night Satsang, as decided by Sri Swami Sivanandaji Maharaj.)

The Secretary, The Divine Life Society, P.O. Sivanandanagar, Rishikesh, U.P.

NEW GRAMOPHONE RECORDS

Two new Gramophone Records are now available to fill your home with sweet music, inspiring songs and elevating Guru Stotras sung in melodious Karnatik Ragas. They are by *Sangita Jyoti Rajalakshmi Rao, M.A.*, a great devotee of Sri Swami Sivanandaji Maharaj.

The two sides of the first plate contain two songs in Sanskrit, eulogizing Sri Swami Sivananda, one beginning with *Anandadata* and the other with *Pahimam Sivananda*, sung in Hindola and Shanmukhapriya Ragas, respectively.

Both the sides of the second plate contain another eulogical composition on Sri Swami Sivananda, in Sanskrit, which begins with *Vande Devam* and is sung in Bhairavi Raga with *alapana*.

The Gramophone Records are available at the Sivananda Publication League, P.O. Sivanandanagar, Rishikesh, U.P., at Rs. Four for each plate (packing and forwarding charges extra).

SRIMAD BHAGAVAD GITA

Sri Swami Sivanandaji Maharaj's monumental work on the Bhagavad Gita, which has been so long coveted by numerous spiritual seekers, is on sale once again from this month!

One of the finest, most comprehensive and ideally synthetic commentaries available on this great scripture, here, within its nine hundred pages are found the portrayal of the intuitive Self-realization of a world-renowned saint, the practical analysis of the multiple problems of life, and the most salutary means to their solution.

The *Bhagavad Gita* presents to the reader the cream of India's glorious spiritual philosophy, reflecting the phase when it had reached its zenith of perfection, the pinnacle of idealism, and yet it is emphatic of the down-to-earth realism as to give the most complete scope of the fruition of the highest ideal in everyone's practical life.

Such a work is focused through the prismatic mind of Maharshi Sivananda, which at once reflects his well-balanced, harmonious personality, and is synthetically suited to appeal to every other mind in a most convincing manner.

Containing the original text, alphabetical Sloka index, word-to-word meaning, and verse-by-verse translation, these voluminous commentaries on the Gita are printed in a single volume (for the fifth time). Copies can be had from the Divine Life Society, South Calcutta Branch, 28-A, Sardar Sankar Road, Calcutta-29, and the Calcutta Branch C/o The General Printing Works Private Ltd. 83, Old China Bazar Street, Calcutta-1, at Rs. 10/- per copy, exclusive of the postage.

Copies of the *Bhagavad Gita* are also available from the Sivananda Publication League, P.O. Sivanandanagar, Rishikesh, U.P., and from Sri Swami Narayananda, Sivananda Jnana Yajna Kendra, 38/44 Houz Katra, Varanasi, U.P.

SURE WAYS OF SUCCESS IN LIFE AND GOD-REALIZATION

The sixth edition of one of the finest works on self-culture and spiritual evolution which has inspired and moulded the lives of thousands of aspirants, is now again available after a lapse of nearly five years.

Unique and admirably practical in its treatment of the subjects it deals with, rational and unambiguous in outlook, lucid and easily assimilable in contents, *Sure Ways of Success in Life and God-realization* points out the cardinal tenets of the culture of will and the various mental faculties, and teaches the methodology of Raja Yoga on self-discipline and spiritual evolution.

Herein are also dealt with, in detail, the process of the cultivation of virtues, character-building and self-reliance, as well as the means for the eradication of negative qualities which have been treated under twenty-three sections.

The book is wound up with several groups of spiritual instructions, an explanatory chapter on the maintenance of the spiritual diary, and "Yoga Alphabets" dealing with the various branches of Yoga Sadhana, succinctly.

The publication will be found specially interesting to the students of Raja Yoga and to those who would like spiritual theories to be presented in the form of practical methods.

For other publications of Sri Swami Sivananda, please apply to:

The Manager, Sivananda Publication League, P.O. Sivanandanagar, Rishikesh, U.P.

BLESSINGS FROM SRI SWAMI SIVANANDA

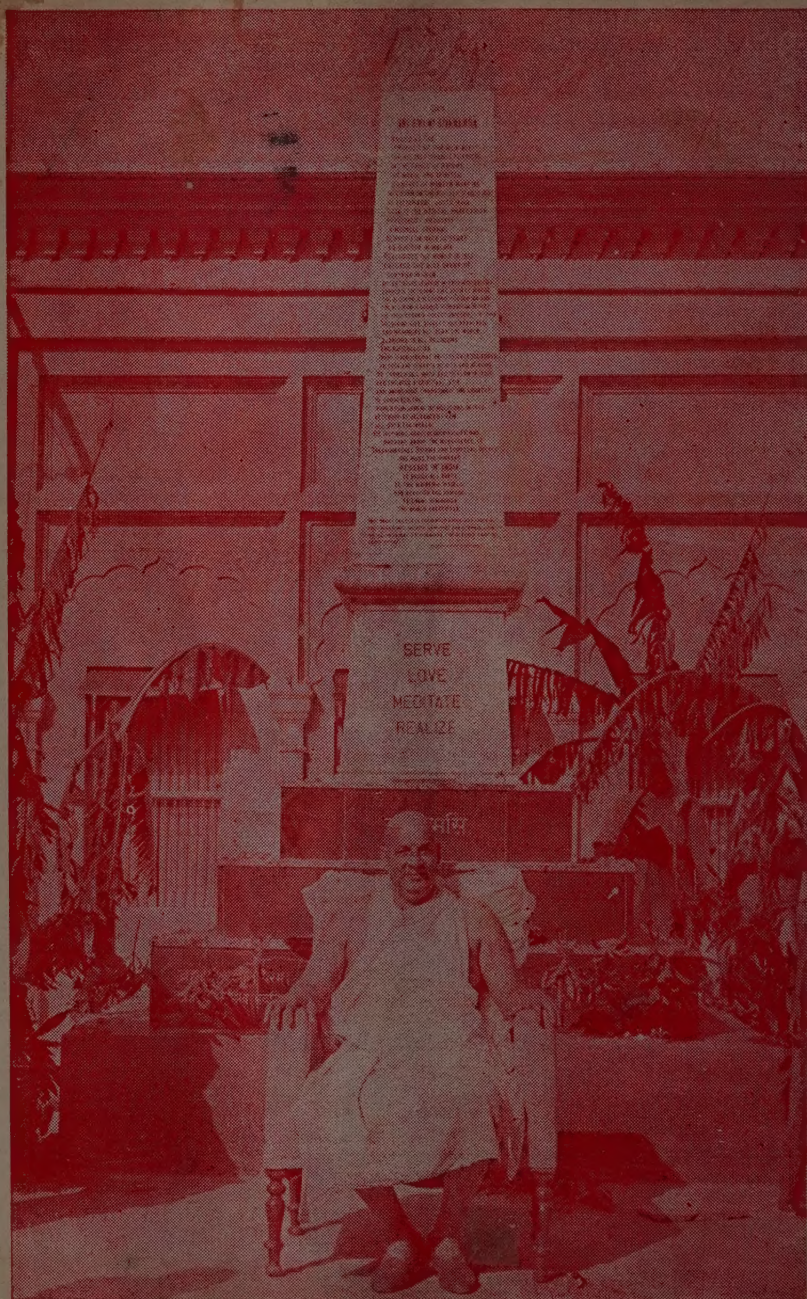
Sri Swami Sivanandaji Maharaj hereby offers his blessings, good wishes, regards and thanks to all those who have sent him greetings and "write-ups" on the occasion of his 72nd Birthday.

NOTIFICATION

It has been decided by the Divine Life Trust that the Yoga-Vedanta Forest University will henceforth be known as the Yoga-Vedanta Forest Academy, and its journal as "The Yoga-Vedanta Forest Academy Weekly."

Edited and published by Sri Siva Prem for the Divine Life Society and printed at the Yoga-Vedanta Forest University Press, Sivanandanagar, Rishikesh (Himalayas).

THE SIVANANDA PILLAR



Unveiled at Sivanandanagar, in the presence of Sri Swami Sivanandaji Maharaj, by Raja Ramdev Rao, of Wanaparthy (Hyderabad), on 23rd May, 1958